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# THE MODERN CHURCHMAN

A monthly Magazine to maintain the cause of
TRUTH, FREEDOM, and COMPREHENSIVENESS
in the Anglican Communion.

EDITOR: H. D. A. MAJOR, B.D.

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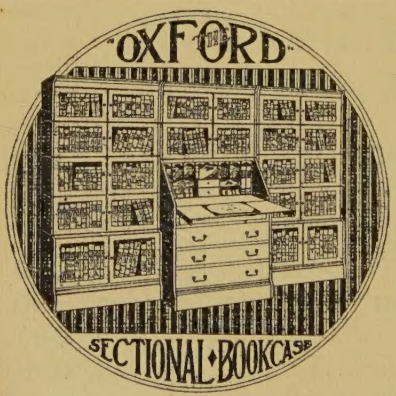


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THE
# MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

A State without the means of change is without the means of its conservation.—*Edmund Burke.*

No. 12. MARCH, 1923. Vol. XII.

## THE AMERICAN HERESY HUNT

By the Editor.

MUCH interest has been created in America not simply in Church circles, but in the public mind by the recent heresy hunt, of which Dr. P. S. Grant, rector of the Church of the Ascension, New York, has been the victim.

It appears that Dr. Grant preached two sermons to his parishioners which, as the result of newspaper reports, gave the impression to many, including Dr. Manning, the Bishop of New York, that Dr. Grant had denied the Divinity of Christ. Although various professors of theology have since examined the sermons and found in them no ground for a prosecution for heresy, Dr. Manning interviewed Dr. Grant, and afterwards sent him the following letter:

'Since my conversation with you last Wednesday afternoon I have given most earnest thought to the matter which we then discussed. That conversation was, as you know, in some important points not reassuring to me, and I feel called upon to let you and the Church know clearly what my judgment is in this matter.

'You will, I hope, believe that what I write is not written under any sense of irritation nor with personal feeling of any sort. If you were my own brother, I should feel obliged to write you what I am now writing. If I understand you aright, you confirm as correct the reports of your sermon preached last Sunday and also other utterances which you are reported to have made since that time.

'The impression which you have given to the Church and to the public is that you deny the miraculous elements of the Gospel and that you no longer believe the statement of the Christian Faith as contained in the Apostles' Creed. The Apostles' Creed is the statement of the Christian Faith, which not only every minister, but every member of this Church, is required to accept. As a minister of this

Church you are obliged constantly and publicly to declare your belief in it. At every Baptism at which you officiate you are required to ask the person who is seeking admission to the Church, "Dost thou believe all the articles of the Christian Faith as contained in the Apostles' Creed?"

'At your ordination you were asked publicly and solemnly: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God, so that you may teach the people committed to your Care and Charge with all diligence to keep and observe the same?" To this question you replied, "I will so do, by the help of the Lord." If you cannot now conscientiously accept and teach the Christian Faith as contained in the Apostles' Creed, it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church.

'In my judgment, therefore, you are called upon to follow one of two courses. You should at once publicly correct the impression given by your recent sermon and state clearly that you do accept the faith of the Church as set forth in the Creed, or if you do not accept this Faith you should voluntarily resign from the ministry of this Church.

'This in no way restricts or conflicts with your personal liberty or your freedom of thought. You are at liberty to teach whatever you believe, but you are not at liberty to deny the faith for which the Protestant Episcopal Church stands and at the same time continue as one of her ministers. It is incumbent upon all of us to follow what we believe to be the truth wherever it may lead us, and if it leads you outside the Episcopal Church it is your duty courageously and honestly to follow it there, but so long as you elect to remain a minister of this Church, loyalty to its Creed is a binding obligation upon you. If you do not believe in Jesus Christ as God and Saviour you are restricting your own freedom and injuring yourself by remaining in your present position.

'The question here involved is one not only of theology, but of honour and good faith. According to your own statement, it appears that you have not only given up belief in this or that less important doctrine, but that you have lost your belief in the Saviour Himself as He is presented to us in the Four Gospels and in the Apostles' Creed. You will say that this Church allows great liberty of interpretation as to the meaning of the articles of the Creed. This is quite true, and I rejoice in the great liberty of thought which this Church allows and desire to uphold it to the utmost limit that is lawful and right. But interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation which is in fact denial is a misuse of language. There is great liberty of thought and expression in the Episcopal Church, but this does not give her ministers the right to deny the essential faith for which the Church stands.

'In a great charge to the Convention of this diocese, entitled *Law and Loyalty*, which I would gladly make my own, Bishop Henry C. Potter said: "This Church has her standards of Faith embodied in the Creeds and Offices and Articles which, taken together with Holy Scripture, are her Rule and Faith. In the interpretation of these

there always has been, and there always will be, a certain latitude of interpretation for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits, and that the transgression of these limits, by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the Church, and in debilitating the individual conscience is, I think, no less certain . . . Out of all the conflict and clamor of opinions, above all the vagaries of individual sentiment, or inclination, there rises that thing which we call *loyalty*, whether to God or our country, or our Mother, the Church."

'I do not believe in heresy trials if these can possibly be avoided. They ought never to be necessary in the Church where the spirit of love and patience and fellowship should reign. If any man knows that he cannot fulfil the terms upon which he holds his office in the ministry he should voluntarily retire from it. But, to quote again the words of Bishop Potter, "Toleration in a Body which professes to hold and teach revealed Truth must have its limits."

'I call upon you to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Saviour, or if it is not possible for you to do so, then to withdraw from the ministry of this Church'

'Yours faithfully,

'WILLIAM T. MANNING.'

'P.S.—As the situation which your widely published statement has created is one of much concern to the Church, I am giving copies of this letter to the newspapers.'

To this letter Dr. Grant, after he had taken counsel with a umber of leading liberal theologians in the Protestant Episopal Church of America, sent the following reply:

'MY DEAR BISHOP MANNING,

'I shall endeavour to answer your letter of Jan. 19 as clearly and unambiguously as possible.

'First, as to the "miraculous elements of the Gospel." I cannot love God with my mind and at the same time believe that the laws of nature were ever violated; for the simple reason that God Himself has taught me, as He is teaching all our sons and daughters in every modern university of the Western world to-day, that those laws are immutable throughout eternity. It is not in the remotest degree that I question His power. It is simply a matter of evidence. Every science which His Spirit is revealing to us to-day combines to affirm that "the unfailing order of immortal nature" has behind it His own will and purpose. If you reply that in the Gospel miracles laws of which we have no knowledge were set in operation, I must answer that in such case the alleged events cease to be miracles. Should your hypothetical contention turn out to be true in fact, with all lovers of truth I would rejoice in such fresh revelation. But of this there is as yet not a scintilla of evidence. In the "miracles" of healing, many of the laws employed by Christ have to-day been made known to us, but we thereby realise clearly that such works are not contrary to but in accordance with law. To another category belong such stories, for instance, as that of Christ walking for perhaps half a mile upon the surface of the water. All books of the New Testament tell us that He had a true human body and lived a

real human life. That human body weighed, let us say, 150 pounds. Am I helped either in my own inner life or in my preaching to others by affirming that such a body, in utter defiance to the law of gravitation, walked upon water as upon a solid floor! Were I to state that this is a literal fact, might I not justly be charged with denying the true humanity of our Lord? And I am very sure that Jesus of Nazareth did nothing in His life for the purpose of creating wonder. Indeed, He definitely refused the request for a sign of this character, affirming such seeking to be the mark of a degraded generation.

'My position in the matter is that of the Rev. Dr. Inge, Dean of St. Paul's Cathedral, London, one of the most brilliant minds of the Anglican Communion, who says (*Outspoken Essays*, first series, page 33): "Miracles must, I am convinced, be relegated to the sphere of pious opinion. It is not likely, perhaps, that the progress of science will increase the difficulty of believing them; but it can never again be possible to make the truths of religion depend upon physical portents having taken place as recorded. The Christian revelation can stand without them, and the rulers of the Church will soon have to realize that in very many minds it does stand without them."

'The writers of the Gospels were men steeped in the ideas of the Old Testament, according to the documents of which miracle was almost an every-day occurrence. Yet the historicity of those Hebrew stories, as you know well, is to-day rejected by the majority of even the conservative scholars of the Anglican Communion. But is it possible for those who love Truth above all things to draw a line between the Old and the New Testament? Our earliest Gospel was written by a man who had not been a follower of Christ during His life on earth, and the author was, therefore, dependent for his information upon others. Quite apart from this fact, was it not inevitable that in an age in which evidence, sequence, causation were almost wholly unknown terms, that every remarkable event should be explained as "miracle"? I need not remind you, as illustrative of this fact, of the evangelist's explanation of mental disorder by the hypothesis of devil possession. I do not suppose that you, any more than other educated Christian teachers, imagine that in the physical body of the Gergesene "demoniac" were really dwelling some five thousand devils, who, at the word of Christ, transferred themselves to the bodies of the swine. But St. Mark, by his use of the word "legion," the name of the Roman regiment, clearly implies that this was the case. On the other hand, again, of course, with you, I truly believe that our Lord healed this unfortunate man. St. Mark explains the fact by the aid of first century science, and I by the help of twentieth century science. Is this disloyalty, either to Christ or the Church?

'Another factor of which I would remind you, and which has a profound bearing upon the question of miracles, is the manner in which later evangelists heighten the miraculous element in the stories of the earliest Gospel. It is commonplace of scholarship that "the unknown Palestinian disciple," to use the phrase of Bishop Gore, who compiled the *Gospel according to St. Matthew*, incorporated into his document most of the *Gospel according to St. Mark*. But I ask you to note that in almost every case of "miracle" he has added further miraculous elements to the former's stories. Would you say that I must also believe these? Even Bishop Gore, who is so insistent upon belief in miracle, affirms of at least one which is recorded in St. Matthew's *Gospel*, that "it is difficult to believe it

be historical." We both know that fifty years ago Bishop Gore would have been tried and deposed for that statement; and that Bishop Colenso was degraded for saying far less than what the former Bishop of Oxford has affirmed in his *Belief in God.* Yet to-day Bishop Colenso's belief is held by every conservative Anglican who reads. But, you will reply, "There must be a limit somewhere; a line must be drawn beyond which it is disloyal to go." Most heartily do I concur in this. The limit is Truth; and he who is disloyal to Truth has no place in the ministry of the Church. But Truth is not something of which one can have different brands. There can be no such things as "Episcopalian Truth," or "Presbyterian Truth," or "Catholic Truth." Truth is what *is.* And as the centuries roll on the Holy Spirit of God is ever guiding men into fresh vistas of Truth. You would not, I know, attempt to silence this search for Truth by authority. Bishop Gore may be in error in his statements; so may I. That is a relatively small matter. What is of supreme importance, if we would follow the example of Christ, whose position in regard to current beliefs was above all things that of critic, is our *attitude* toward Truth. His quarrel with the orthodoxy of His day was not at all because of the inaccuracy or inadequacy of its beliefs. His flaming indignation, so graphically portrayed in the Gospels, was aroused by an *attitude of mind,* which, closed to new Truth, vehemently affirmed it already possessed all Truth. Must the Church of to-day continue to perpetuate this tragic error? As Canon Streeter admirably expressed it:

'"While the world—or rather its best men—have been seeking truth, the Church has been interested in defending tradition, with the result that the intellectual leadership, which, in the Middle Ages, belonged to the Church, has passed to the scientist. And the scientist, once outside the boundaries of his own subject and in the sphere of philosophy and ethics, has not infrequently led men wrong, to their no small hurt. Yet for this hurt, too, the Church is more than half responsible, for it has been the attitude of the Church toward the search for truth that has, quite unnecessarily, made science the traditional enemy and thereby prejudiced its devotees against an impartial consideration of the truth for which religion stands. . . . Apologists often point out that when a conflict has arisen between traditional views and modern hypotheses, whether of science or criticism or history, it has not infrequently happened that the traditionalist has ultimately been found in point of fact to be nearer to the truth. This may be so, but it is irrelevant. The Church's attitude to truth has been a moral, not an intellectual failure. To be mistaken about a matter of fact, or to entertain for a time a false hypothesis, is to be guilty of an error which time and further inquiry will correct. Absolute devotion to truth and making mistakes about the truth are quite compatible. Science often makes mistakes. But not to be interested in discovering truth, to make a virtue of the fact under the name of 'faith'; worst of all, deliberately to suppress one's interest under the name of 'the sacrifice of the reason' or 'the asceticism of the intellect,' is (for those who have the requisite mental capacity and training) openly to renounce obedience to the commandment, 'Thou shalt love the Lord thy God with all thy *mind.*' Nothing is nobler than the impulse which moves man to offer up his best and dearest to his God, nothing more pathetic than the delusion that he must first slay the thing he offers—whether it be his first-born in the flames of Moloch or his reason at the altar of Christ."

'Now as to my belief in the Apostles' Creed. You say in your letter that while there is rightly allowed liberty of interpretation, "to call that interpretation which is, in fact, denial, is a misuse of language." May I venture to apply this sentence to an article of the Creed which we both recite? "I believe . . . He descended into Hell"? "Hell" is, of course, the old English equivalent of the word *inferos* or *inferna*, "the lower parts," which the Latin Creed employs here. "Lower parts of what?" You are as well aware as I what the words meant to the framers of the Creed. The Church inherited a Rabbinic eschatology, based upon a geocentric conception of the universe, according to which the spirit of a man at death went down at a right angle to the plane of the middle of the earth. It was universally believed by the early Christians that at death Christ went to this locality. It is sufficient to remind you of St. Paul's words to the Ephesians: "he that ascended, what is it but that he also descended into the lower parts of the earth?" Now I plead guilty, not only to an interpretation of this statement, but to one which involves a denial of the fact therein stated. I am as sure as that I am writing these words that there is no such place at a given depth below the surface of the earth, to which the spirits of men go after death. Christ did not go there, for the place does not exist. Would I be in error if I assumed that you heartily endorsed me in this particular matter? Perhaps, however, you will reply that the Protestant Episcopal Church, by her permission to use as an alternative for "hell" "the place of departed spirits," thereby defines this place to be other than a locality under the earth. If this contention be true, in fact, then I must answer that our Church by such interpretation has in reality denied the fact which the Creed affirms to be true. From your point of view, could a single portion of the Church lawfully do this? And how would this harmonize with your statement that "to call that interpretation, which is in fact denial, is a misuse of language"?

'Can I be rightly said to disbelieve the Creed because I have come to see that its language here is wholly symbolic? I venture to think that I cannot. The clause was inserted, perhaps to attest the reality of Christ's death, and to affirm that He had a true human spirit. It would be superfluous to say that I believe this. I differ from the framers of the Creed in this particular only in their eschatology, which was an inheritance from Rabbinic Judaism, and which the Spirit of God has shown us to be erroneous. If I am right in thinking you agree with me in this particular, do we not both, not simply interpret, but in our interpretation deny a fact which the Creed affirms to have occurred? And do we think that we are thereby disloyal to the Creed? Do we not rightly feel that we are endeavoring to affirm the essential idea which the framers of the Creed, with less perfect knowledge, were endeavoring to set forth? And we both will continue to affirm that Christ at his death passed into the world of spirit, and not into a locality below the surface of the earth, and this even though the Creed avers the latter, and though the Bishop a few years ago solemnly stated that "fixity of interpretation is of the essence of the Creeds."

'With this quotation I should like to compare the formal verdict of the Bishop of Oxford last year in the case of the Rev. Mr. Major, a Clergyman of the Church of England. But before reciting this may I recall the fact that a doctrinal judgment in the Church of England

is applicable to our own Communion, inasmuch as our Book of Common Prayer states that "this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship"? Mr. Major was "cited" before the Bishop of Oxford on the charge that he denied the resurrection of the body. Replying to the charge at the demand of his Bishop, the accused, in a lengthy written statement, expounded historically, first, the meaning of the clause as held by Christians at the time it was inserted into the Creed, and as believed by the Church until the middle of the nineteenth century. There was no possible ambiguity about the Church's belief. The original language of the Creed read, not "body" but "flesh," sometimes "this flesh"; and with the exception of some Alexandrian theologians, practically all Christians through the centuries believed that at the final judgment the actual fleshly body of the individual would be resuscitated. This teaching Mr. Major formally, and in language admitting of no ambiguity whatever, repudiated. That is, in interpreting this article of the Creed he definitely denied the fact which the Creed affirmed. In so doing he claimed the right to retain and exercise his ministry in the Church of England. As you are aware, the three Professors of Divinity in the University of Oxford, to whom as "Inquisitors" the bishop submitted his reply, severally supported his contention, and with this the bishop, in his formal judgment, concurred. You are further aware that the appeal of the plaintiff to the Archbishop of Canterbury entirely failed.

'I submit that in this case we have the judgment of the highest authority of the Anglican Communion that "fixity of interpretation is *not* of the essence of the Creeds," and that interpretation, if in the light of the ever-growing Truth, may even, without disloyalty to the essential ideas underlying the words of the Creed, involve denial of a creedal statement. Surely there is no disloyalty here. The framers of the Creed were setting forth the most fundamental of all beliefs involved in the very acceptance of the idea of God; namely, that the personality of man survives the dissolution of his physical organism. In the absence of all biological knowledge, and with the inheritance of an apocalyptic eschatology, how else could they declare this tremendous truth than by affirming the literal resuscitation and reassembling of the particles of which our bodies are composed? Should we demand of them a knowledge of cell chemistry which was not made known to man until modern times? You and I know that among the trillions of cells which compose our organism are particles of germinal matter once forming portions of thousands of human bodies of the past. Shall we criticize Christians of a former day because they were unaware of this fact? On the other hand, loyalty to Him who is the Author of Truth demands that with the phraseology of venerable formularies we correlate the vast stores of new truth which God is ever revealing; and that, when necessary, we explain their phraseology in the light of such new knowledge.

'It is in this sense, then, that I would look at the early Roman baptismal symbol which we call the Apostles' Creed. I desire ever to probe beneath its words to its ideas; to interpret the unchanging truths of religion which its framers endeavored to set forth in the light of the accumulating stores of knowledge given by that Spirit whom Christ promised would continually guide the Church into all the truth. Must I abandon my ministry and be ejected from the Church I love in order to do this?

'I pass now to my belief in Jesus Christ our Lord. From my heart I believe that Jesus is the Portrait of the Invisible God, the perfect revelation of my heavenly Father. When I ask myself "What is God like?" I can only answer, "He is like Jesus," and hence I can make my own the words "He that hath seen Me hath seen the Father." But I cannot make my own either Platonist or Aristotelian explanations of the metaphysical relationship between our Lord and the Father. I do not know what that metaphysical relationship may be, and I know that no one else on earth knows. For that revelation we must all alike wait for the clear light of the other world, and be content to say while here with St. Paul, "Now I know in part"; "I count not myself yet to have apprehended." The Church in every age of its checkered career has endeavoured to express anew, with the best thought and philosophy of its day, this relationship. But from the nature of the case it is impossible precisely to define the indefinable. It is easy to say, "Jesus is God"—alas! too easy. Such an affirmation, when we try to think through its meaning, brings us at once into the arid region of discarded metaphysical thought; in which, during the endeavor to keep clear the subtle meaning of such terms as Ousia, Hypostasis and Persona, it is well nigh impossible to avoid the Scylla of "dividing the Substance" without making shipwreck upon the Charybdis of "confounding the Persons." It is so remote, either from the teaching of Christ, or from the hunger of the world for God to-day. It is much more in accordance with the Gospel to realize with St. Paul, that "God was in Christ, reconciling the world unto himself," and to have as the ideal of one's life the mystical thought of the same great Apostle: "I live, yet no longer I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me." I would endorse the words of the Rev. C. E. Raven, a clergyman of the Church of England, and until recently Dean of Emmanuel College, Cambridge, who in a sermon before the University of Cambridge a year ago spoke as follows:

'"We search the writings (of the orthodox traditionalists of to-day) to find the bread of life, for which the world is hungering. And we find, alas! that it should be so, only the stones of ancient formularies, the scorpions of ancient superstitions. Take one instance. Nothing is more obviously vital than the restatement of the doctrine of the Incarnation. Biology and psychology have profoundly modified the whole content of the words God and man. Critical science has recovered for us a fresh portrait of Jesus, and yet the heirs of Catholicism have hitherto only given us treatises based upon the historical accuracy of the Fourth Gospel and couched in terms of the question-begging formula of Chalcedon."

'And I gladly make my own the weighty words of another Anglican clergyman, the late Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge. In his preface to *The Cambridge Theological Essays* he says:

'"There is room in theology for the new as well as for the old, and each age, as it passes, must contribute to the store and not merely preserve and pass it on . . . The times have moved on, bringing new workers, new facts, new ideas, glimpses even of whole fields of thought unknown to us then; and room must be found for these in our theology as well as in other departments of study. It is no disloyalty to the past to endeavour to keep pace with the present, or prepare for a future which is already coming into sight. Theologians

above all men are tempted to regard what is novel as suspect or even self-condemned; does not the Queen of Sciences teach eternal and unchanging truth? Was not the faith, it will be asked, *once for all delivered to the saints?* But those who urge this plea forget that there is another point of view which is not to be overlooked. If there are things new, as well as things old in the store of the spiritual householder, it is his duty to give prominence to each of these aspects of truth in its own place. The New Covenant, no longer new in point of time, possesses what the Old Covenant lacked, an inherent power of presenting itself in fresh lights, and of developing points of contact with the latest revelations of human knowledge. The Logos, as an early Christian writer has finely said, though He was of old, even from the beginning, manifested Himself anew at the Incarnation, and is evermore being born into a fresh, young life in the hearts of the saints; through her progressive realization of the Christ, the Church is enabled continually to renew the vitality of her early days, while there are epochs in her long history when the Eternal Truth appears with the startling freshness of a great spiritual discovery. Such an epoch, answering to an age of rapid progress in other branches of knowledge, may be dawning upon us now, and it is not for us to follow the example of the Scribes of our Lord's time by overlooking or misreading the signs of the time. The disciples of the Word dare not turn away from any of the teachings of God in nature or in history because they may be thought to involve a reconstruction of some of their cherished beliefs."

'As I read the scathing denunciations of many of my clerical brethren, who have rushed into print ere I have had opportunity even to frame my reply to you, I am reminded of some sober words of Bishop Gore in a book which last Lent you commended to the diocese:

'"It is pitiful to see how many there are among the professed ministers of Christ who, in an hour of popular discussion of some vital truth, are proved by their perplexity or dismay, or by their uninstructed denunciations, never to have thought at all seriously or deeply about the most momentous questions."

'The newspapers, by their headlines and editorials, have in many cases already judged me and pronounced me guilty because I said in my sermon two Sundays ago, in speaking of Christ in His earthly life, "Very few clergymen to-day, who have been educated in the large Universities—by which I mean places where science as well as classics and mathematics are taught—accept the idea that Jesus had the power of God." But surely this is only what our Lord Himself, in well-attested sayings from our earliest sources of His life, clearly affirms; and it is also what His earliest Evangelist affirms. Thus, St. Mark says, with reference to a visit to Nazareth, that "He could there do no mighty work (elsewhere this term is usually translated 'miracle') . . . and He marvelled because of their unbelief." Here it is clearly stated that Jesus was unable to do a particular thing, and that he expressed surprise over a condition which he had not anticipated. If St. Mark, writing about 68 A.D., had thought that Jesus then possessed the power of God, do you seriously think that he could possibly have written this of Him? Or, if he had thought of Him in terms of, let us say, the Chalcedonian Definition of the Faith in the fifth century, could he possibly have written it of Him?

'A later Evangelist, "The unknown Palestinian Disciple," who compiled the *Gospel according to St. Matthew,* evidently from the

same fear, so freely expressed recently by a portion of the public in our newspapers, could not write it of Him. For he re-wrote the passage, completely deleting the ideas of inability or surprise. "He did not many mighty works there because of their unbelief." And this later Evangelist follows the same procedure throughout his document, either by re-writing or omitting a given section in his source. There is no better attested passage in the Gospels than that in *St. Mark* x, 17. A man asks Jesus, "Good Master, what shall I do that I may inherit eternal life?" And He answers, "Why callest thou me good? None is good, save one, God." What does St. "Matthew" do with this passage? In his desire to avoid the disclaimer, he re-writes it, so that the question becomes, "Master, what good thing shall I do that I may have eternal life?" And the answer is, "Why askest thou me concerning that which is good? One there is Who is good." Now every scholar in the world knows which of these two forms is the original. Every professor in your seminary on Chelsea Square will tell you that it is St. Mark's. Am I to be asked either to withdraw my statement above or else leave the Church I love because I believe St. Mark's Gospel here and in many another instance, rather than what, in company with even such conservative scholars as Bishop Gore, I know to be a secondary source? There can be no doubt, in the light of modern scholarly research, that in the above particulars St. Matthew's Gospel represents the beginning of that process of dehumanizing our Lord, which reaches its full fruition in the Middle Ages.

'With such understanding as I have, I am sure that in some sense there was in Jesus an Incarnation of Deity. My entire spiritual experience makes clear to me that His revelation of God is absolutely unique; that He is, as I said above, the very Portrait of the Father. But *how* this was accomplished is to me, from the nature of the case, a wholly speculative question, as to which I know nothing. It may have been, as with the assistance of Greek philosophy the author of the Fourth Gospel expresses it, by the overshadowing "Word," or "Reason" of God; or it may have been in one of the hundred other ways that later Christians have tried to picture it. But I am also sure, because the historic records of His life tell me plainly, that He was also perfectly human, with apparently the limitations of other human beings. If this be not true, and if while on earth He possessed the power of God, could He—to mention but a single illustration—have prayed to God, as so often He is pictured in the Gospels as doing? Is it not unthinkable that God can pray to God? Would it not be truer to say, with the author of the Epistle to the Hebrews, that "He learned obedience by the things which He suffered"?

'But in thinking of what is called the Deity of Christ, mere intellectual assent or attempted abstract accuracy seems to me to have little value in comparison with ethical allegiance to His teaching. I cannot forget that, according to St. James, the devils have a most accurate intellectual belief as to the nature of God; a belief, however, which in his estimation, in no wise adds to their moral growth. Nearer the ideal and teaching of our Lord, it seems to me, as His ideal and teaching are expressed in our earliest sources, is the thought of the Rev. C. F. Russell, Hulsean Lecturer in the Anglican Communion, who, following the ethical conception of the Incarnation so nobly expressed by Athanasius, says:

'"Who is it that believes to-day in the Divinity of Christ? Is it not the man whose whole soul goes out in unreserving acceptance of the supremacy of love? Such a definition would include many who do not assume the name of Christian; many who, because they stumble at the creeds, would feel, and might even be told, that they had no place at a Christian Eucharist; many who within the last few years have fought and died for an ideal, for the love of country, for the love of comrades, and yet have stood resolutely outside the Churches. Can we doubt that such men acknowledge the Divinity of Christ in the only way in which He could Himself wish such acknowledgment to be made the test of discipleship? The majesty of love has them in thrall.

'"There is a negative side to our conclusion as well. However loudly and clearly a man may recite the creed, he does not really believe this great doctrine of the faith if he does not consciously accept the supremacy of love, whether as revealing the nature of God or as constituting the ideal and principle of true human life. The man who honestly thinks that in the last resort force is mightier than love, whether it be in the affairs of individual men or of nations, does not believe in the Divinity of Christ. The man who deliberately values wealth above opportunity of service, whether for himself or for his friends, does not believe in the Divinity of Christ. In a word, we deny that He is Divine whenever we set anything save love on the throne of the universe or of the individual heart."

'I trust, dear Bishop Manning, that I have clearly answered your letter and that you will believe my words to be without conscious equivocation or mental reservation of any kind whatever. What I have written is taught publicly by great numbers of clergymen in the Anglican Communion, including not a few Bishops and probably the majority of her most illustrious scholars. It would have been a simple matter to multiply quotations from representative Anglican teachers. But perhaps sufficient for our purpose have been cited. If at any time I may have seemed to have expressed myself crudely, I sincerely regret it.

'In conclusion I would say *ex animo* with St. Paul, that "the Lord (*i.e.* the Christ of experience) is the Spirit." Might I venture to add the conclusion of his sentence, "Where the Spirit of the Lord is there is liberty"?'

Very faithfully yours,
PERCY STICKNEY GRANT.

*P.S.*—In accordance with the example set by you, I am giving copies of this letter to the press.

On the reception of this letter, which is really, we believe, the manifesto of the American Modernists, the Bishop very wisely decided not to take proceedings and expressed his decision in the following letter:

'My dear Grant:

'I have received your letter of January 25 and have read it with great care. In my former letter I called your attention to the fact that in your recent sermons you gave the impression to the Church, and to the public generally, that you denied the miraculous elements of the Gospel, and that you no longer believed in the power and Godhead of our Lord Jesus Christ.

'In view of the wide concern and scandal to the Church, caused by your utterances, I called upon you to correct in clear and unmistakable language the impression of your unbelief which you had given, reminding you at the same time that if you could not conscientiously declare your belief in the Christian faith as contained in the Apostle's Creed, as to which my conference with you had not reassured me, your only honourable course would be to withdraw from the Ministry of this Church, whose commission you hold as one of her authorized official teachers.

'Your letter in reply is a modification of your former utterances, but, I am sorry to say, that it does not remove the doubt which you yourself created as to your belief in Jesus Christ as God and Saviour. Your letter is written in terms which are vague and of doubtful meaning, and not in terms which are clear and direct.

'The real issue which you have raised by your own utterances is whether you believe that Jesus Christ is Lord and God, for if you do not so believe it is plain that you cannot, with self-respect or with freedom to express your real convictions, continue to hold your place as a minister of a Church whose whole life and teaching is founded on this belief.

'It is this faith in the Lord Jesus Christ which you refrain from clearly expressing in your letter. You rather confirm the impression that you do not so believe, but you do not say so plainly and definitely. The terms in which you express your faith in Christ are all of them terms which may be used, and are used, by teachers who definitely deny His Deity. There is no statement in your letter which indicates any belief on your part in Jesus Christ, the Eternal Son of God, the Second Person of the Holy Trinity.

'The suggestion that young men of intellect and vigour will be repelled from the ministry if they are required to believe the Faith of the Church is irrelevant . . . What may well repel young men of high character and sound mind is any doubt as to the sincerity with which the ministers of the Church believe and teach the Gospel which they have pledged themselves to teach.

'I do not wish to say anything that is unnecessary or that is needlessly severe, but, in view to your reply to my letter, it is my duty to tell you truthfully what the situation is in which you have placed yourself before the Church. This is not an isolated incident. It does not stand alone. For years past your words and actions have given grave concern to the bishops of this diocese, and to the Church. By your advocacy of easy divorce you have shown your contempt for the law and the teaching of the Church of which you are a minister. In terms offensive and shocking to Christian believers you have cast doubts upon the teachings, the services and the Sacraments of your Church as you did in your recent sermons. By your own utterances you have seemed to the Church to deny the essential Faith for which she stands. The suggestion that this a difference between 'low Church' and 'high Church' is merely an attempt to confuse and obscure the true point at issue. There is here no mere issue between parties in the Church. The real issue is that of belief in the power and Godhead of Jesus Christ, and here all parties in the Church are at one.

'Let me, then, state clearly the reason why you are not brought to trial so that no one can misunderstand the Church in this matter:

'You are not brought to trial because your letter in response to mine is vague and ambiguous, instead of clear and explicit. Your statements are so phrased that they cast doubt upon the Church's essential Faith and imply your own disbelief in it while not fully and clearly stating this. Even though the Faith of the Church may virtually be denied and doubt cast upon her most essential belief, a court ought to be convened only when this denial is in terms that are clear and free from ambiguity. You therefore stand in this position: You have, by your own utterances, caused grave doubt in the mind of the Church at large as to your belief in the Deity of our Lord Jesus Christ. You have been given opportunity to remove this doubt, but you have not done so. You have made your reply to me in words which fail to make clear your belief in this essential truth. There, for the present, the matter rests.'

Sincerely yours,

New York, Feb. 10, 1923. WILLIAM T. MANNING.

We are informed that the following considerations caused the Bishop to retreat: (1) the improbability of securing the condemnation of the accused; (2) the inevitable cost of the proceedings; (3) the injurious effect on the Church of a prolonged Christological controversy; (4) the detrimental consequences of such a controversy to an effort about to be launched to raise a large sum by voluntary subscriptions for the diocesan cathedral of St. John the Divine.

Considering the Bishop's determination to withdraw we regard the minatory tone of his letter as distinctly unfortunate. No Christian bishop should give the impression that he is 'willing to wound and yet afraid to strike.' When the Bishop found he had no secure ground for proceeding he ought frankly to have withdrawn the charge. That, we believe, would have been the English method. He certainly ought not to have increased the range of the charges in what was intended to be a final letter especially as Dr. Grant's letter had been distinctly conciliatory in tone.

It is hard to estimate the effects of the affair. What it certainly indicates is the deep-seated interest of Americans in the wider religious issues. It is highly significant that the case has been reported at length on the front pages of all the leading newspapers. Editors may not be good judges of orthodoxy, but they are good judges of what interests the public.

The controversy has certainly directed public attention to serious moral and religious problems. As Dr. J. Howard Mellish opportunely pointed out:

'It is an issue that is much bigger than the Episcopal Church, it is much bigger than any church or synagogue, it goes deep into the social fabric and involves nearly every one of us in some way or other.

'Shall the teacher give his pupils the truth, or shall he teach them what the Board of Education or the trustees of the college tell him to teach? If he is unwilling to obey the board, should he hand in his resignation? Shall the editor write what he believes or shall he write what the manager or owner tells him to write? Shall the reporter report the facts or shall he give some "dope" to the public? Shall the automobile salesman express his honest opinion of the machine, or "put something over," and hold his job? Shall the city employé who sees the administration robbing the community protest, or shall he observe discreet silence? The moral problem before all these is identical with the moral problem of this Grant-Manning episode.'

George Foster Peabody, the bearer of an honoured American name, and a prominent layman, addressed Bishop Nelson, of Albany, in defence of Dr. Grant, and urged that his speaking the truth as he understands it, does not destroy faith, but rather offers the basis for building up faith on the broadest foundations.

There are, however, aspects of the case which are less gratifying. The case has revealed painful defects in American Church life. The *Churchman*, an ably edited Church paper, founded in New York in 1805, sees in what has taken place, 'manifestations of ignorance, fear and ill-will, that have been both astounding and disheartening.' The Editor finds evidence of this in the following facts, and they will remind our readers of what took place after the last Girton Conference.

'Without waiting to ascertain the facts, clergy in all parts of the country gave out statements to the effect that Dr. Grant had denied the Divinity of Christ and that therefore he should get out of the Episcopal Church.

'The statements have revealed the appalling truth that a large section of our clergy are completely out of touch with the trend of modern thought in the fields of psychology, philosophy, and theology, and that, as a result of such isolation, they have a fear of research that pays but a poor compliment to the security of their own faith in Jesus Christ. Some of these men have issued statements of personal abuse that make their pretensions as defenders of the Faith not only tragic but laughable, and ought to discredit them as teachers of the religion of Jesus Christ. No heretical pronouncement that these men could make could accomplish so great harm to the Kingdom of God as this wide departure from the practice of the New Commandment (*viz.* "That ye love one another even as I have loved you"). Of what possible value is any theological defence

of the Divinity of Christ when every potentiality of this Divinity is denied in the very words of such men?

'Whatever else the sudden centreing of public interest in the statements of Dr. Grant has done, it has revealed with disturbing emphasis the poverty of scholarship in the Protestant Episcopal Church in contrast to the Church of England, and the ineffectiveness of such scholarship as we possess.

'Modern literary, critical, historical, and scientific thought has produced problems of religion of which our forefathers never dreamed. Vast numbers of people in the world are of the opinion that the Christian religion is obsolete, because in their judgment the findings of the newer sciences have rendered impossible acceptance of fundamental beliefs. One has only to engage in conversation with the ordinary individual anywhere in America, indeed, anywhere in the Western world, in order to realize this fact.

'Dr. Grant has frequently expressed his concern for the boys and girls who are entering our colleges from Churches manned by clergy who, either through fear or incapacity, are failing to bring to these young minds the results of modern research in the field of theology. Such failure by the clergy is producing in our colleges every year thousands of agnostics among the finest idealists in our social order. And agnosticism will never reconstruct a broken world.'

The Editor proceeds to declare that the Church is 'under suspicion' on account of its obscurantist fears and believes it would serve the cause of the Kingdom of God if the services of a number of the more conservative bishops were dispensed with. Many of the clergy and Church attending laity (a very small per centage of the American people) are, the Editor declares

'Accepting ready-made formulas, with no apparent realization that those formulas need to be shot through and illuminated with the free light of modern thought.

'In their consciousness is no seeming realization that ultimate truth is but partially apprehended by the human mind; no comprehension that it is constantly in the process of revelation, and that that revelation, for us, can come only through the painstaking and intricate processes of research. When the white light of a new revelation of the truth beats upon the minds of people of this type, it fails to penetrate and merely sears. Ultimately it breaks their hearts, as the heart of Canon Liddon was broken when Bishop Gore's teaching on the kenosis—the centre upon which the present controversy turns—appeared in *Lux Mundi* (in 1890).'

It is gratifying to note the very high tribute paid by the *Churchman* to the work of the Churchmen's Union in England, and its hope that the Modern Churchmen's Union 'recently organized in America, may hold strictly to the same ideals, and may have the same success in bringing home to the public mind the necessity of liberty and interpretation.'

# FREDERIC HARRISON

By Professor Percy Gardner, D.Litt., LL.D., F.B.A.

WHEN the Editor of the *Modern Churchman* suggested to me that I should write a brief appreciation of Frederic Harrison, who so recently has gone from us, I gladly consented, the more readily because for the last half century I have been a great admirer of his. Personally I have only met him two or three times at Wadham College, where his ashes now rest. But I have always had much sympathy with him, widely as our views on religion have gone apart. He was many years senior to me; yet our surroundings in birth, in education, in the intellectual influences which played upon us, have been very similar; and I have felt the full force of the currents which have borne him where I could not follow.

Like almost all able young men of the Mid-Victorian Age, Harrison was roused to keen enthusiasm by the writings of the giants of that age—Tennyson, Carlyle, Ruskin, Mill and the rest—who together, in my opinion, make up such a literature as has very few equals in the history of the world. There was among them a general unity of tendency, such as I have not found in the present generation. Now the river of tendency is divided, as Cyrus is said to have divided the river Gyndes, into 360 channels, and we have cliques rather than schools of thought. In later life, Harrison published appreciations of the great writers of his youth, especially of Ruskin, which are admirable for clearness and force: they do not balance and hesitate, but with much insight expound and exalt.

The great crisis in the life of Harrison, what we may fairly call his conversion, took place when he decided to take Comte as his master and his prophet. Positivism in some form had a place in the writings of almost all his contemporaries; but Harrison, with a group of Wadham men, Bridges, Congreve and others, became not only Positivist, but Comtist; accepted not only the scientific views of the great Frenchman, and his historic and social views, but also what he was pleased to call his religion. And when Harrison had once given his allegiance

to Comte, he never retracted it, but to the end of his life put the master on a pedestal, unapproached and well-nigh infallible.

That so singularly robust and level-headed a thinker should have surrendered to a system-maker, whom some would now regard as merely a crank, may cause surprise to many. But I can, from a memory of the time, bear witness to the great force then exercised over those intellects which naturally loved system by the consistency, the comprehensiveness, and perhaps above all by the astounding self-confidence of Comte. He seems to have entertained no doubt that the whole world would soon be converted to his views; and his confidence was not based, like that of some American founders of sects, on a sort of mesmeric power, but on earnest research and careful induction. Sir J. R. Seeley once told me that in his opinion Comte had a surer power of generalization than any other man. I myself, in my twenties, read through the whole of the voluminous works of Comte, and found the cumulative power of them enormous. And in many matters, appreciation of the Middle Ages, the hierarchy of the sciences, the claims of social service, the functions of women in a state, I still hold that hardly any writer of the last century has contributed more luminous ideas. His conception of evolution in history, written before the works of Darwin were published, is a grand conception, greater than that of any of his contemporaries.

That Harrison should have generally followed the lead of Comte in scientific and historic generalization and accepted the Comtist sociology is not wonderful. But I find it difficult to understand how he can have gone on to adopt the Comtist view of religion. This view has sometimes been termed Catholicism minus Christianity. One can very well see how a French recluse, not naturally disposed to religious contemplation, might mistake the visible organization of Catholicism for religion. But Harrison was not brought up amid Catholic surroundings, but in an Evangelical family; and one would have expected him to see the emptiness and worthlessness of Comte's religion, which is really a form of sociology, and which completely sets aside all religious experience, all communion with the unseen.

The fundamental error of Comte, the leak which finally

sank his great galleon, was his attempt to exclude psychology from the circle of the sciences. For a consideration of the mental powers he went not to Locke and his successors, not to his great contemporary John Stuart Mill, but to Gall and Spurzheim; and fancied that the constitution of the mind could be determined from the form of the skull. Of course, after this enormous absurdity, he had to exclude from knowledge all subjective experience. For him the revelations of the spirit were mere delusion; and he had to invent a substitute for religion, which bears as much resemblance to the real thing as a Dresden china dog does to an English bull-dog. Yet even here Harrison professed to follow him; I say 'professed,' because in Harrison's writings there are many passages which show that after all he accepted a kind of theism. The following is from his *Obiter Scripta* (p. 141):

> 'All modern and rational views of religion mean the faith and the resolution to do one's work in the world in accordance with the moral and spiritual purposes of a righteous life, and in continuous communion of soul with those of a like mind, who are working out their duty in the eye and with the help of Providence.'

If Harrison had written in place of a 'righteous life' a 'righteous God,' he would have preached very much in accordance with the Gospels. And in the last line, what satisfactory meaning can be given to the word *Providence*, unless he writes as a theist? The impression remains on the reader of his *Autobiography* that he purposely plunged into social work and practical beneficence to still the religious emotion which surged up under the thin crust of Positivism.

The truth is that the high peak of complete religious agnosticism is so slippery that almost all the thinkers who climb to it slide down in one direction or another. Comte himself invested collective humanity with some of the attributes of deity and spoke of the *Imitatio Christi* as a noble poem. G. H. Lewes found the notion of a divinized humanity too narrow and preferred to substitute 'life' for it, clearly making an approach to Bergson's *Evolution Créatrice*. Mill thought there might be a deity with strictly limited powers. Mansel built in the void a system of High Church doctrine. Only the extreme materialists are consistently atheistic. Comte's method of reconciliation between religion and science was like the recon

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# THE CHURCHMEN'S UNION NEWSLETTER

MARCH, 1923

## NOTES.

The next meeting of the Council of the Churchmen's Union will be held on April 11th at the Church House. All nominations for ten vacancies on the Council should reach the Hon. Secretary, 10 Clifford Street, W.1, on or before April 1st.

The Annual General Meeting of the Churchmen's Union will be held on Tuesday, May 15th. Full particulars will be published later.

A very important matter before this Meeting will be the election of a President in place of Professor Gardner, whose letter of resignation was read at the Council Meeting held in January. It is not for us to speak in these brief notes of Professor Gardner's eminent services to liberal thought in general, and the Churchmen's Union in particular; but we may be allowed to express our sincere regret that he has felt the necessity of retiring from the presidency, and to record our sense of the good progress which the Union has made under his wise and conciliatory leadership.

We are also to lose Mr. Bagenal. For some time past it has been known that he wished to be relieved of the heavy duties involved in combining the offices of hon. secretary and treasurer. He is one of the oldest members of the Churchmen's Union, he has taken a large part in its varied fortunes, and has long been one of the best known figures at its meetings. When the Conference was started in 1914 he at once took a prominent part in the management, and it is difficult to estimate how much the Conference owes to his unselfish and active enthusiasm. Not the least valuable of his services has been the control of the press arrangements. In April, 1919, when Mr. Moxon resigned the hon secretaryship, Mr. Bagenal most generously undertook to act 'for a few months' until some one else could be found. Not only has he extended those months to years, but on the retirement of Sir Richard Stapley in October, 1919, he added the labours of honorary treasurer. To his care and economy the Union owes the improved position of its finances. Happily, Mr. Bagenal will remain a member of the Council—he is also a Vice-President—and continue to help the Union with his wisdom and experience.

Mr. Bagenal's resignation takes effect on March 25th, and with him retires Miss Dowell, whose services as assistant hon. secretary have been invaluable.

The Rev. J. H. Bentley, M.A., Cantab., has been appointed organising secretary to the Union. Mr. Bentley, who graduated with a first class in the Oriental Languages Tripos in 1906, had a distinguished career at Cambridge University. He was Exhibitioner, Scholar and Naden Divinity Student of St. John's College; was Stewart of Rannock Hebrew Scholar and Tyrwhitt Hebrew Scholar, besides winning two University Prizes, the Jeremie Septuagint and the Mason Hebrew Prize. On leaving Cambridge

he was for three years Curate of St. Mark's, Broomhall, Sheffield, when he was appointed Librarian and Lecturer of Lichfield Theological College. For the last four years he has been Rector of Soulderne, near Banbury, a living in the gift of his College. As the parish is a small one, having a population of just about 400, he will combine his parochial duties with the organising secretaryship of the Union.

With the change in the secretariate a new office will have to be found. On this important question opinions are much divided, but it seems to be agreed that it should be in London. No doubt the Council will wish to have the views of the new Secretary before coming to a decision.

Owing to pressure of work, the Rev. H. R. L. Sheppard, Vicar of St. Martin-in-the-Fields, has been compelled reluctantly to resign his position on the Council.

The news from America is encouraging. Seventy-five copies of the *Modern Churchman* are now sent monthly across the Atlantic. Apart from the American Modern Churchmen's Union, we have twelve members in the United States and fourteen in Canada.

The King has appointed the Rev. H. R. Matthews, D.D., Dean of King's College, London, to be a Chaplain to His Majesty in the place of the Bishop of Gloucester.

The Rev. C. E. Raven, Rector of Blechingley, Surrey, and late Fellow of Emmanuel College, Cambridge, a member of the Council, has been approved for the degree of Doctor of Divinity at Cambridge University.

The Commission on Christian Doctrine, appointed by the two Archbishops of Canterbury and York, will begin its deliberations about the middle of April. It is not proposed that the report of the Commission should be an authoritative statement, but that it should discuss the nature and grounds of Christian doctrine, with a view to demonstrating the extent of existing agreement within the Church of England, and to investigating how far it is possible to remove or diminish existing differences. Members of the Churchmen's Union who have been invited to serve on the Commission are as follows:—the Rev. C. W. Emmet, the Rev. Dr. Matthews, the Rev. C. J. Shebbeare, Canon V. F. Storr, Canon B. H. Streeter, Professor C. C. J. Webb and Canon H. A. Wilson.

The Tenth Annual Conference of Modern Churchmen will be held at Girton College, Cambridge, from September 24th to October 1st. The subject chosen is 'The Kingdom of God.' Applications for tickets, accompanied by a booking fee of 5/-, should be made to Miss Nussey, Westfield, Ilkley, Yorks; but no rooms will be reserved before June 1st.

## LONDON BRANCH.

(Hon. Secretary: Philip H. Bagenal, Esq., O.B.E., 10 Clifford Street, Bond Street, London, W.1.)

The quarterly meeting of the London Branch, the details of which are in course of arrangement, will be held on April 24th.

The *Westminster and City Group,* which now consists of twenty-five members, is meeting once a month at St. Andrew's Vicarage, Westminster, and the book selected for discussion is Dr. H. A. Robinson's *Studies on the Teaching of the Sermon on the Mount.*

The *Kensington and Chelsea Group* continues to meet on the second and fourth Tuesdays of the month at 39 Harrington Gardens, by kind invitation of Sir Lawrence and Lady Jones. At the first meeting of the year, Lieut-Col. Peacock opened a discussion on 'The Meaning of Body,

Soul and Spirit, as used by St. Paul.' At the second meeting Sir Lawrence Jones chose as the subject for discussion, 'What does the Second Coming mean to us at the present time?'

The *Hampstead and Golders Green Group* held meetings for ladies in January and February. At the former, Mrs. Brock gave a digest of Prof. Matthew's paper on the 'Finality of Christianity,' read at the Oxford Conference last year. At the February meeting Miss Gervis read a paper, suggested by the 'Editorial' in the October number of the *Modern Churchman,* in which she summarised Prof. Josiah Joyce's views as to the community element in Christian faith and practice. The paper was very instructive, and led to an excellent discussion.

## HERTS BRANCH.

(Hon. Secretary, H. F. Walker, Esq., 29 Beaconsfield Road, St. Albans.)

A meeting of the Herts Branch was held on Friday, January 26th, at 'Kirkwick,' Harpenden, by the invitation of the Rev. H. J. Trueman, who presided. There was a good attendance. The treasurer presented his statement of accounts, which showed a small balance. The Rev. H. J. Trueman was re-elected president, and Mr. E. F. W. Hieatt and Mr. H. F. Walker, treasurer and secretary respectively. Business concluded, a paper on 'Saints' Days: What they are, and what they might be,' was read by the Rev. Archibald F. Robson, Vicar of Hemel Hempstead, and Examining Chaplain to the Bishop of Coventry. Mr. Robson made useful suggestions towards a revised calendar. The Tractarian movement endeavoured to give vitality to religion, but owing to the emphasis laid on tradition was now for the most part a spent force. Prominent in this tradition was the cult of the Saints and the observance of Saints' Days, which in religious practice had ceased to become effective. The cult of the Saints, as actually found in the Roman Catholic Church, is in origin pagan. Dom Cabrol said quite frankly, 'The Catholic Liturgy does not come from Jesus; you must look for its origin in gnosticism, and even, in the last resort, to paganism.' Mr. Robson drew an interesting parallel between the development of hero-worship in Hellenic religion and of saint-worship in the Catholic Church, and also compared the ancient festivals of the dead with the commemoration of the martyrs, out of which grew the veneration of the Saints as patrons, intercessors and mediators. The present calendar, he maintained, was useless and meaningless, and not all the piety of the Tractarians could avail to give it reality. Yet there was a place in Church life, and especially in schools, for the observance of real Saints' Days. He cited the opinions of Baron Friedrich von Hügel, Miss Evelyn Underhill and Dr. Butler, and gave his own experience of the interest which is aroused by school teaching on the real Saints of the Church. They had proposals for a revised Prayer Book now before them, and these included a new calendar, which was a great improvement on the present calendar, though it contained some legendary and fictitious figures. He pleaded for a real list—wide, comprehensive, catholic, modern as well as ancient, a roll-call of the great heroes of the Christian life. It would bring home the meaning of the Christian religion to simple worshippers. Their expositions of Christian doctrine and philosophy sent their congregation to sleep, but they listened almost avidly to the stories of great Christian lives.

The paper was listened to with great interest, and provoked a lively discussion.

## OXFORD UNIVERSITY BRANCH.

(Hon. Secretary: R. D. Richardson, Esq., Ripon Hall, Oxford.)

The first public meeting arranged by the Branch was held on February 23rd, in the Debating Hall of the Union, the Dean of St. Paul's being the principal speaker. The subject selected was, 'The Place and Appeal of the Liberal Movement in the Church of England.' A general invitation was issued to all who wished to pursue the subject further, to attend the third of this Term's branch meetings. This will be held in Ripon Hall, on Friday, March 2nd, when the Principal, the Rev. H. D. A. Major, will read a paper entitled 'Our Duty to the Church of England.'

Two other branch meetings have been held during this Hilary Term. On February 2nd Miss M. J. Hardwick read a paper called 'How to teach Religion,' and on February 16th Mr. R. P. Clegg (Pembroke) read a paper on 'Authority.' Informal discussions followed in each case.

The corporate Communion will be held in the University Church on March 13th, at 8 a.m.

We understand that, by the kindness of the Rev. Dr. Skrine, six Sunday evening sermons, addressed to junior members of the University, are to be delivered in Trinity Term from the pulpit of St. Peter-in-the-East. A similar course last year was largely attended.

## DURHAM AND NEWCASTLE BRANCH.

(Hon. Secretary: The Rev. W. Maurice Pryke, St. Aidan's Vicarage, South Shields.)

A meeting of the Durham and Newcastle Branch of the Churchmen's Union was held at St. Aidan's Vicarage, South Shields, by invitation of the Rev. W. M. Pryke, on February 24th. An interesting paper on the Revised Version was read by the Rev. Dr. Cruickshank, President of the Branch.

Dr. Cruickshank said that a recent controversy in the *Guardian* showed that the question as to the relative merits of the Revised and Authorised Versions are still of interest. It was unfortunate that the Lessons according to the new lectionary had recently been published in the Authorised Version. It was interesting to remember that the late Dr. Knowling, a scholar of markedly conservative tendencies, had championed the use of the Revised Version in Durham Cathedral for the two reasons, that it was based on better manuscripts and was doctrinally more correct than the Authorised Version. Dr. Cruickshank believed that the main objection to the public use of the Revised Version was its unfamiliarity. He would defend it both on the score of its better text and its more accurate translation of the original—advantages which could not lightly be ignored.

It was resolved by the Committee that copies of the *Modern Churchman* should, if the proposal were approved, be placed both in the Durham Union and in the Free Libraries of Newcastle, Sunderland and South Shields. The proposal to form a Durham University Branch of the Churchmen's Union is under discussion, and plans have been suggested for propaganda work in the autumn and winter.

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The Editor will be grateful if the Branch Secretaries will kindly send him an abstract of meetings, and any other communication of general interest, for publication in the *Newsletter*, not later than the 26th May next, to the following address: Rev. F. G. Given-Wilson, Dedham Vicarage, Colchester.

ciliation of the lady and tiger, the lady taking the inside place. But, nevertheless, he discovered or saw a multitude of valuable and true views as to religious history and the function of religion in the world. And it is at least in part his veneration for Comte which gives Harrison's writings, especially his book *On Society*, so much force and truth.

Probably he gave Comte credit for much which he accepted from other writers, or worked out for himself. Comte is with him the 'King Charles's head' which cannot be kept out of his writings. When English writers and Comte express similar views, it is always Comte who gets the credit. Thus he writes of Ruskin:

> 'The curious thing is that Ruskin and Comte are constantly saying the same thing. No man ever exceeded Comte in the homage he offered to the thirteenth century chiefs, mystics and thinkers, to mediaeval architecture, poetry, legends and music, to Dante and St. Francis, to the feudal kings, chiefs and crusaders. It was Comte who treated education as a discipline in morality and energy as well as in science, who repudiated competitive plutonomy, the race for wealth; it is he who makes Scott the last great poet of the world, and has given philosophy to a multitude of things which Ruskin has adorned with poetry and colour.'

And he writes of Arnold:

> 'Matthew Arnold was constantly talking Comte without knowing it. His summing up of the mission of culture is entirely and exactly the mission of Positivism, and is even expressed in the very language used by Comte in all his writings, and notably in his appeal to Conservatives (1855).'

He did not sufficiently realize that when ideas are 'in the air,' when new revelations or new sides of truth are ready for expression, they may be set forth in a very similar way by writers of many schools and in various countries.

But we come to the main question: What were the ideas for which Harrison stands, and what is their value? It is curious that in the autobiography one does not find them put forth at all methodically or clearly. The great bulk of the book deals with politics, with trades unions, with educational work, with the writer's share in a quite unsuccessful attempt to codify English law, and especially with his historical work, much of which was excellent. But in some of Harrison's works, his Creed of a layman, and his essays on Society, we get nearer to the springs of his life.

In 1918 Harrison published his remarkable book *On Society*. In it he sums up the teaching which year by year he had set before that small remnant, the Positivist Society. It is a work of extraordinary force. The first chapter on 'The Ethic of Humanism' is a vigorous onslaught on popular Christian morality; in some respects, I cannot but think, a triumphant onslaught. Few Modern Churchmen will read it without feeling its bracing power. It is like 'the difficult air of the iced mountain-top,' to which many of us trust for the renewal of health. It crushes the weak sentiment which with so many of us takes the place of principles and conscience. After a vigorous attack on the doctrines of the corruption of human nature, and divine grace, Harrison proceeds to show how the mere love of one's neighbour is a very insufficient guide for conduct. In place of it he would adopt the Comtian phrase, *vivre pour autrui*, which he translates not as 'live for others,' but as 'live for humanity,' or 'life belongs to humanity,' and he proceeds:

> 'Life applies to the whole nature and is not limited to the heart. It includes action and thought as much as feeling. The life of intelligence, of enjoyment, of effort—industry, art, meditation, study, family life, public life, politics, science, religion,—all alike belong not to our neighbour, but to the Humanity of which we and our neighbours, our forefathers, and our descendants, form infinitesimal units. It means not simply *love* your fellow-men; but think, work, plan, observe, dream, if you will—but develop life in all its many sides—live in a word, for the *Man* that is, that has been, that is to be.'

This polemic is most stirring; but it at once occurs to us that its real force is directed, not against Christian, but against secularist ethics, against the materialists who fancy that by altering external conditions, and providing people with what they want, or think they want, you can make them really and permanently happy. It is parallel to the saying in *Deuteronomy*, 'Man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live.' The ideal element which Harrison points out as necessary to noble life, Christians find in the saying of Jesus, 'Thou shalt love the Lord thy God.' It is by combining the love of God with the love of man, or transfusing the love of man with the love of God, that we escape the slough of materialism. Harrison rejects the appeal to God, and puts in its place an appeal to Humanity. It is a very poor substitute.

When he comes to the question *why* men should live, not for themselves, but for Humanity, he reaches the ditch into which all mere systems of reasoned ethics fall. Many young people now are saying, 'Why should I sacrifice my happiness for that of others?' And anyone who could give a reasoned and conclusive answer to the question would be the greatest moralist who ever lived. Harrison's reason is nearly that of the Stoics:

> 'The ethical reason why we should live for Humanity is this, that it is the natural way of living; that human nature is so organised that this is the only way of living a life at once free, complete, harmonious, happy.'

I do not think that, apart from theistic religion, any better reason can be given. If Harrison had said, 'because it is the will of Humanity,' it would have been very near to a *petitio principii*.

Naturally I cannot here give an account of the whole system, intellectual, social, and moral, which Harrison sketches, on a Comtist basis. But I will say a few words in regard to two chapters, that on Family Life, and that on the Morals of the Intellect. These subjects are to Comte fundamental; and in both I think his views contain some truth.

Harrison insists, with all his force, on the doctrine that the unit of society is not the individual, but the family. Individualism he fiercely attacks:

> 'The instances of either men or women who are really free "to live their own lives," quite independently, are peculiar exceptions. Here and there a few single men and women with intellectual aspirations may nurse the idea that they are living for themselves alone; but their condition is so abnormal, so unnatural, and their mental and moral constitution is so morbid, that their opinion is not worth considering.'

The views of Comte and Harrison as to family life naturally dominate their teaching as to the function of women in society. 'No sober-minded man,' writes Harrison, 'will deny that women are as a rule (1) less the victims of selfish appetite than men, (2) more the creatures of unselfish affection than men.' Harrison appeals to the poets, and adds, 'All this world of truth, poetry, and spirituality is to be replaced by gruesome cant about equal rights and adult suffrage.'

Another writer of insight, Mr. Benjamin Kidd, has, in his last work, written in a not dissimilar strain.

Comte, like Mill, had his Egeria; but while Mrs. Taylor made of Mill an impassioned advocate of women's rights, Madame de Vaux inspired Comte with an acute consciousness of women's duties and possibilities. The views of the latter on the feminist question are unpopular, but it is absurd to say that they are degrading to women. There might be more to be said from the opposite point of view, that they idealize women, and set them on a pinnacle too high for ordinary reach. Thus far Mill's views have been victorious, and have greatly influenced legislation. But legislation only touches the surface of life; and the decision of the strife belongs to the future. It will be determined, not by clamour and argument about rights, not by sentiment and fancy, but by the course of civilized life, and by the deep underlying facts of human nature, working under the direction of Divine Providence.

Comte's views in regard to women were no doubt largely inspired by the Roman Church, and particularly by the worship of the Virgin. Among our heathen ancestors of Nordic race another type of woman, bolder, more self-assertive, more masculine, was prominent, as the *Nibelungen Lied* abundantly shows. This type was largely suppressed by Christianity: but in recent years in Scandinavian and Teutonic countries it has revived with great energy. Who would venture to predict its future?

But the most striking and most original point in the Comtist system is the place which it assigns to intellect, not to cleverness or literary talent, but to patient and self-forgetting search into the facts and laws of the world physical and social. Those who had been through a complete training in the sciences, beginning at astronomy and ending with sociology, were to be constituted a ruling class, to direct alike the intellectual training and the social organization of the peoples. Above all writers Comte insists on the sacred function of science, not merely with a view to exploiting the physical forces of the world, but in order to produce a lasting organization of society, based not on mere belief, but on certainty.

While most religious leaders are in their hearts afraid of the growth of science, and scan every new intellectual vista with suspicion, Comte regarded men of science as a sort of

priestly caste, who should dominate the thought of mankind, and indeed treat those who are ill-educated as under tutelage. There is much ground for the fear that under Comtist régime scientists might become a caste, rather like the Brahmins in India, or set up something like an Inquisition to force all men into right views. Here the intense moral convictions of Harrison make him somewhat dilute the pedantry of his master, but he follows him with an interval. Intellect, like wealth, he says, has to be socialized and transfused by moral ideals. He writes:

> 'Not only no kind of socialist society, but no society at all organised on a social basis could exist for a generation, if it left intellectual force entirely out of account and quite free. Absolute freedom of intellect from all control of conscience and public opinion can never be conceded without putting the whole fabric of society at the mercy of individual caprice, vanity or ambition.'

I have not space to speak of the views of Comte and of Harrison as to industrial re-organization, the relations of the 'captains of industry' to their workers, and the like. Here, in spite of Harrison's eager activity, he has preached to deaf ears, and as long as class selfishness is prevalent, industrial peace is impossible. And the idea of a federation of nations advances very slowly.

It cannot be denied that Comtism has been a noble failure. It has strongly affected a few striking personalities. But its appeal to the general sense of mankind has been ineffective. The dream of Comte and of Harrison has been that it is possible to rescue Catholicism from its fatal and untenable intellectual position, and to use the moral forces which it has generated in European society to introduce into family life, into trade, into social affairs, a nobler and more human tone, to induce men to live not for themselves, but for society, and then to work out by the highest intellectual endeavour, from the data of history and sociology, the true line of progress. Comte has failed; yet I think that at some future time, when we have come out of the morass on to solid ground, we shall find that few thinkers have done more than he towards the rescue of the civilized world. The so-called religion of Comte will hardly be revived: but the social views and impulses which he fancied inseparable from it, the humanism to the development of which he gave his life, will in future ages be more highly appreciated

as time goes on. It cannot be denied that, at least in all Protestant countries, effective religion has drifted away, from otherworldliness towards social service.

The proper decoration of the monument for Frederic Harrison would be the sword and the pen. For all through he was a fighter, a valiant and skilful combatant, seldom brutal or cruel, but persistent and tremendously effective. Was ever a more crushing paper written than his article on Fitzjames Stephen's views? The Broad Churchmen, too, especially Jowett and Stanley, had to feel the keenness of his weapons. It is not quite easy to understand why he singled them out for attack; one would have thought that High, Low and Broad would seem to him equally engaged in a combat of frogs and mice. But it was not so. He imbibed from Comte enough of the spirit of Catholicism to make him intolerant of broad views in theology. And it is stated that to the last he considered himself a member of the English Church.

What, however, everyone, even his opponents, must allow, is his splendid honesty and straight-forwardness. Few men have 'hedged' less, or tried less to conceal views which might lead them into difficulties. Far more than Heine, who claimed the title, he deserved to be called a valiant fighter in the cause of humanity.

## CHRISTIANITY AND PSYCHICAL RESEARCH

By Stanley De Brath, M.A.

BEFORE attempting to enter on so vast a subject, it is necessary to clear the ground by defining our terms. 'Christianity' must be taken in its general and well-understood sense. No other will serve. Our Lord's definition—'By this shall all men know that ye are my disciples, that ye have love one for another'—would, in the present state of Europe, indicate so limited a number as to be irrelevant. If we take theological criteria, the results are too variant. To those who fulfil Jesus Christ's own test, psychical research is of little import, for he that loveth is born of God, and knoweth God at first hand.

Some persons speak of 'Spiritualism' when they mean 'Psychical Research,' and *vice-versa*, while those who wish to be really up-to-date allow of nothing but 'Metapsychics.' Some regard spiritualism as anathema—'an unpleasant mixture of fraud, folly, and superstition'—and psychic research as comparatively respectable; others, more discerning, perceive that the facts remain the same by whatever name they are called, and are pregnant with great results. Two Prime Ministers of England, Mr. W. E. Gladstone and Mr. A. J. Balfour, have both said that psychical research is by far the most important scientific work now being done in the world. No one really need be ashamed of an interest in the subject.

## I.

Historically, the modern knowledge began with Spiritualism as a body of facts, or alleged facts, provided by 'mediumship,' without which psychical research could hardly have been born, though the chief efforts of the child have been directed to disprove if not the existence, at least the legitimacy, of its parent. It was generally felt that the alleged facts must be fraudulent, and that only folly could accept things so contrary to orthodox science. This, to borrow a phrase from Gibbon, 'though probably true, was certainly false.' Patient and honest investigators like A. R. Wallace and Sir William Crookes, starting with a strong bias against the facts, found them real

Spiritualism, in the collective name, has two sides—the religious and the scientific. The former consists of the unguided (and often very primitive) inferences of average minds with a religious bent; while psychical research seeks to verify the data, with a bent rightly cautious and sceptical. Both groups have attained great development, and are now somewhat sharply opposed.

The former is world-wide. The official bulletin of the *Bureau International du Spiritisme* (Belgium), registered at the League of Nations under II.B.4, publishes the names and location of 147 periodicals devoted to psychic subjects: North America (14), South America (62), Great Britain (6), Holland (4), Italy (5), Belgium (3), Slovakia (3), Sweden and Norway

(3), Denmark and Finland (4), France (23), Germany (3), Spain and Portugal (6), the Indies (3), Russia (2), Australia and New Zealand (2). In Great Britain, the Spiritualists' National Union claims 90,000 adherents and 45,000 children in its Sunday Lyceums. Its organ, *The Two Worlds*, conducted by working-men, gives a weekly list of over 300 centres and churches. It is mostly a working-class movement, and its meetings are mainly small Sunday re-unions like those of the early Christians, but some are large gatherings. At Reading in 1920, over 200 delegates from societies in every part of England and Scotland were present. The International Congresses of Spiritualists are attended by delegates from the chief countries of the world.

This development is very serious if it is founded on falsehood. It is even more serious if founded on truth. Psychical Research may be said to have begun with Porphyry and neo-Platonism; but it will be more conveniently dated from the foundation of the S.P.R. in 1882. The six original committees undertook (1) the study of intermental action, (2) hypnotism, clairvoyance, &c., (3) Reichenbach's 'sensitives,' (4) careful investigation of reports of spontaneous psychical phenomena, (5) enquiry into causes of phenomena 'generally called spiritualistic,' (6) collection and collation of historical and other data. The methods of the S.P.R. have from the first been mainly observational. 'Research officers' are appointed, and their reports constitute the basis of most of the very useful and valuable data recorded in more than fifty bulky volumes of Proceedings. But experimental method has been comparatively little used; it was indeed cut off by the exclusion of 'professional' (*i.e.* highly gifted) mediums, and in consequence a definite bias has arisen against all physical and objective phenomena; a bias which has sometimes gone so far as a distinct intention to prove fraud and to entrap mediums, whose existence is, after all, the *raison d'être* of the S.P.R. itself.

On the continent the experimental method has prevailed; and, as always, great discoveries have followed upon its adoption. The most enlightening works to-day are in French and Italian, and the best of the periodicals referred to above are chiefly concerned with the scientific aspect of the subject-

matter. The experimental method has convinced a considerable body of scientific opinion of some great reality behind the phenomena, and an enormous scientific and quasi-scientific literature has grown up, the mere enumeration of which would fill several of these pages. Quite recently four very far-reaching works have appeared: Dr. Gustav Geley's *From the Unconscious to the Conscious* (Collins), Professor Richet's *Traité de Metapsychique*,[1] Dr. Osty's *La Connaissance Supra-normale* (Alcan, Paris), and Professor Bozzano's *Hantise* (Alcan, trans.). The first is philosophical and constructive, the second and third are scientific and analytical, and the fourth is an exhaustive study of a special group of facts.

We can now dismiss all uncontrolled '*séances*,' 'frauds' and '——isms,' and state a case founded on pure science. The important question is: What are the facts?

The answer does not come from casual *séances*, but from connected and reasoned work by skilled experimentalists. Objective facts are the foundation. These are ectoplasmic forms, telekinetic movement, supernormal photographs, intelligent 'messages' conveyed by raps without any human contact. 'Messages' when a human intermediary holds the pencil or planchette belong to another category. It does not matter to the present purpose whether the rapped 'message' be trivial or not: it shows mind of some sort—an intelligent force—and to pure science nothing is small that indicates a law. The same force that moulds a dewdrop gives their orbits to the planets: the same force that twitched Galvani's dead frog's leg carries the messages of empires over land and sea, lights our cities, and is directed by the immense electrical industries to the benefit of mankind.

The objective facts throw light on the subjective. These latter are Telepathy, thought-transference, supernormal cognition, conveniently summed up by Richet as 'cryptesthesia' and by Osty as 'metagnomy' (*μετά*—beyond, *γνώμη*—intelligence). It is impossible here to give even an outline of the methods by which these are established; those who are interested in the subject are referred to Sir Oliver Lodge's *Survi-*

[1] A review of this book was published in the February number. An English translation published by Messrs. Collins will shortly appear.

*val of Man*, to *Raymond Revised* (Methuen), and to the works named above.

The essential points are:

(1) that 'telepathy' the *fact* is widely different from 'telepathy' the *explanation*. The one is a phenomena, the other is a hypothesis, concerning which Professor Hyslop who studied the subject minutely for twelve years, says, that while thought transference or what looks like thought-transference between agent and percipient in the presence of each other is certain there is no evidence for actual transmission of thought between brains at a distance. We have no clue *how* molecular changes in one brain corresponding to a name, a memory, or an idea can produce identical changes in another brain. Richet brings out very clearly (p. 76) the difficulty of connecting the ultra microscopic modifications of cellular protoplasm which have no relation (except to personal consciousness) with verbal sounds or phonetic signs such as names.

(2) The functions are independent of space. Mr. Tonks in a remote district of South Africa has an intimation of his mother's death in England, and her last words; confirmed weeks later by letter. (*Survival of Man*. p.59.) Here the faculty is independent of space and intervening obstacles. There are hundreds of authentic cases.

(3) The functions of cryptesthesia are also independent of time. Here I will supplement Professor Richet's details of the 'Sonrel' and other prophecies by an experience of my own. In December, 1897, Miss B., a friend and colleague, went on a visit to a lady, not a professional medium, who had this power but rarely exercised it. She took my friend's hand, shut her eyes, and said to Miss B.

> 'Now I see you going overseas; now you are living in a large house, it looks like a barrack or institution of some kind, and it has two towers; now I see you driving in a country lane with a stout elderly lady with curls all over her head, in a curious vehicle like a large bath-chair drawn by a pony.'

On Miss B.'s return nothing more was thought of the matter which seemed quite wide of any probability. Shortly after quite unexpected events took me to the Channel Islands and I was

offered a single storey house unsuitable for the purpose under discussion, but the owner, a man of property, offered to raise the building one storey and to add a wing. I drew the plans for him in May, and to my drawing *he added two towers*. The alterations were completed in September, 1898, and we went into residence. Some weeks later Miss B. found herself driving with a lady exactly as described through the lanes in a vehicle as depicted. The prediction, till then forgotten, flashed into her mind. I suggested laying before her friend a photograph of this house along with others but giving no hint of the purpose. This was done, and the lady at once picked out the photograph saying, 'Why! that is the house I "saw" you in.' The point is that the house was not even designed at the time of the vision, I had no thought of going over-sea, it was not built till six months later and the drive in the lanes was later still. I have a letter from the lady *clairvoyante* corroborating the correctness of the details. Cryptesthesia is independent of time as we understand it.

(4) It was one of the fundamental maxims of Darwin that no species could produce faculties beyond the needs called forth by the environment, though he always admitted that 'Natural Selection has been the most important though not the exclusive means of modification.' Wallace, who was all his life in close contact with Darwin, remarks: 'He elaborated his theory of pan-genesis for the purpose of making the many strange facts of inheritance more intelligible, but even if it were proved to be an exact *representation* of the facts, it would not be an *explanation*, because as Weismann, Kerner and many others admit, it would not account for the *forces*, the *directive* agency and the *organising* power which are the essential features of growth.' Dr. Geley, basing his influence on the same phsyiological and supernormal data arrives quite independently of Wallace at a similar conclusion. We have in cryptesthesia the manifestation of faculties obviously independent of adaptation to the physical environment and not producible by natural selection. Wallace regards the cause of Variation as internal and psychic—the method through which a Supreme Mind acts. These are the scientific data.

II.

A distinguished and scholarly essayist has recently written 'Christianity can stand without miracles' . . . 'they must be relegated to the sphere of pious opinion,' including, apparently, the Resurrection appearances.

F. W. H. Myers, on the contrary, said that without the psychic facts there would, a century hence, probably not be one educated man who would believe in the Resurrection of Christ whereas with the psychic facts there will probably not be one who will disbelieve it.

Perhaps *Christianity* can dispense with these facts, but *Christians* cannot. Still less can agnostics and the lukewarm adherents of the churches, who regard the Resurrection (if true) as pertaining to the remote past. Our Lord and Master, our Leader and King thought otherwise. The Fourth Gospel reports Him as saying, 'If I had not done among them the works that none other man did, they had not had sin.' 'The works that I do bear witness of me.' 'If ye believe not me, believe the works,' and He vouchsafed ocular and tangible proofs of the Victory over death. What would have been the attitude of the disciples but for the Resurrection appearances, which may be correctly described as 'metapsychic?' This is plainly to be seen by the attitude of the two who walked to Emmaus—deep sadness and dejection, followed in due course by oblivion. Was not the great Apostle of the Gentiles led to his splendid life-work by another metapsychic experience? Did he not say on oath (*Gal.* I.) that he received his gospel from Jesus by direct revelation? Were not those experiences the ocular and tangible guarantees that the King was actually living and would be with his people to the end of the Age? Did they not confirm exactly what he had said would be the event? Does not St. Paul recount in I. *Cor.* xii., the very same things that the despised spiritualists claim, and refer to them as the Gifts of the Spirit, though he emphasises the small value of any metapsychic gifts in comparison with the Love that suffereth long and is kind?

Professor Adolf Harnack, whose distinction is his claim for absolute freedom in the study of Church history and the

New Testament, his distrust of speculative theology, whether orthodox or liberal, and his interest in practical Christianity as a religious life and not a system of theology, states, with reference to the supernormal, in his *Expansion of Christianity* (vol. I. p. 253, 1st ed.) that

> 'The amplest evidence of all these traits is to be found in the pages of early Christian literature from its earliest record down to Irenaeus. The apologists allude to them as a familiar and admitted fact, and it is quite obvious that they were of primary importance for the mission and propaganda of the Christian religion.'

He sums up these traits, as follows:

> 'God speaks in visions and dreams and ecstacy, revealing matters of moment *and also trifles* (my italics). Visions of dead martyrs appearing to their friends. Some are inspired to explain and interpret and foretell. Others are filled with the Spirit and lose consciousness (trance). Others not only speak but write. The sick are healed. Others perceive the presence of the Spirit with every sense . . . they peer into what is hidden and distant and to come.'

The metapsychic facts do not seem to have been repugnant to early Christians. Exactly the same things have re-appeared in the present day when sceptical science and theological subtleties have destroyed in so many the faith in the primary verity that God is Spirit, and from Spirit all things proceed. Yet there are those who say that these things have no connection with Christianity!

The key-note of early Christianity was the belief in continuous life. The standing up of the dead (ἀναστάσις) is the essence of St. Paul's teaching on the subject. (*Cor.* xiv, 12-19). It is not the hope of a future far-distant resurrection of the body that inspires his burning words, nor even the survival of our puny personalities, it is that Christ lives and will redeem His promises. He says, not that the dead shall be raised but that they are raised. It is the same now.

But metapsychic science does not admit survival as proved? It does not recognise God as the *causa causans* of the universe? Quite true. As yet it does not, because as to the first it does not admit as proven a great many phenomena which point that way; as to the second a First Cause (to use anthropomorphic language) is necessarily outside the realm of science, though not of philosophy; with the proviso that all language must be inadequate. Geley admits a universal Directing Idea

governing evolution and acting through a psychic dynasium to produce intelligent results; and shows that this is a necessary inference. Richet admits unseen intelligent forces.

An infinite and eternal Energy which is also intelligent and from which all things proceed does not seem so very different from 'God' under His creative aspect; and 'unseen intelligent forces' with faculties independent of Time and Space are not very accurately distinguishable from 'spirits'!

There are, moreover, some cases, *e.g.* the experiments of Mr. J. A. Hill, very fully detailed in the Psychical Research Quarterly for January, 1921, which are almost, or quite, inexplicable apart from personal survival. Hundreds of cases are on record scattered through psychic periodicals for which any other explanation involves very strained hypotheses. Thousands of perfectly sane and common-sense people are convinced by them.

But it is objected that psychic phenomena, even if accepted, only introduce us to life on the psychic and not on the spiritual plane; that the psychic body is material—of a most subtle and attenuated character, yet distinct from the spirit whose organ and vesture it is; that eternal life depends on quality, not duration; that the kind of existence indicated is no guarantee of immortality and does not reveal its secret.

With all this intelligent spiritualists entirely agree. The leading spiritualist journal in the South of England—*Light*—has insisted on this very view again and again. Certainly the phenomena do not prove eternal life, but to thousands they have proved survival, and many of the 'messages' indicate with no uncertain voice that the path to eternal life is to 'Keep the Commandment,' which is our Divine Master's answer to this very question. (*Matt.* xix, 17.) Eternity is not infinite time, it is a state in which Time is replaced by Life. Certainly the phenomena minimise the difference between this state and the next, by showing that we carry into the next the characters we have developed in this; and it seems much more likely that this phenomenal world is a shadow of another world of *noumena*, than the reverse; the lower being the reflection of the higher in refractory 'matter.' Only the spiritual things—Love, Joy, Peace and Goodness—are common to both states and endure.

It is also objected that the inferences from the phenomena have no necessary connection even with Theism and are but a refined form of Materialism which does not seem to contain either the theological or the ethical elements of which religions are composed. 'Necessarily' unfortunately they do not, but the phenomena in question led A. R. Wallace from Agnosticism to belief in Evolution as a process expressly designed by the Eternal Mind to develop a spiritual being fit to survive death. The same facts brought the writer of this article from Agnosticism (it ought to be described as 'ignorance') to belief in a Living Christ. They have had the same effect on many. And the question whether they lead to merely a subtle form of Materialism is best answered by evidence; of which the multitude of books by religious spiritualists such as *Letters from the Other Side*, with a foreword by the Rev. W. F. Cobb, D.D., and Stainton Moses's *Spirit Teachings* are examples. The question of fact is best disposed of by the Seven Principles laid down by the largest body of professed spiritualists in the British Isles. These are (1) The Fatherhood of God. (2) The brotherhood of Man arising out of that Fatherhood. (3) Continuity of life. (4) Communion with the spirit-world. (5) Personal responsibility apart from any 'atoning sacrifice.' (6) Consequential recompense for good and evil done in this life. (7) Progress in the Unseen. These certainly involve theological and ethical elements, and seem not very different from those of ante-Nicene Christians with one very important exception—Christ is not mentioned. This section of spiritualists do not draw the logical inference from their creed. If our little personalities survive, then Christ much more. In their laudable desire to be non-sectarian they are becoming a sect. The movement is tending away from the Church, in protest against the literalist treatment of Scripture, the Virgin Birth, and more especially the Propitiatory Atonement and the carnal Resurrection, which are still put before them as 'Christianity.' These people have no knowledge of high neo-Platonic theology. They do not want it, they want sure and certain knowledge of Spirit as a fact, not as a theory. Most spiritualists in the South of England, strongly deprecate sectarianism, and find in the liberal side of the Church of England ample room for their special beliefs.

In the North the set is towards sectarianism, from their desire to find a formula that will include non-Christian spiritualists. It is, however, curious that this working-class movement should protest against the very doctrines which modern Churchmen would like to see spiritualised. I venture to say that if the modern view of the compilation and historicity of the Canon of Scripture abating no jot of its moral content and testimony to the Living Christ, and the growth of the post-Nicene theology were brought fairly before them, they would draw Harnack's logical inferences. But this could not be done by anyone who ignores the metapsychic facts. To refuse to examine these facts thoroughly is to repeat the act of the theologians of Padua who refused even to look through Galileo's telescope.

This knowledge is of grave importance to the prospects of the Church in Britain. What people need is not so much a revision of the Prayer Book as the certainty that the soul of man is a reality and not a mere 'name for the functions of life,' and the experimental proof that it survives death and carries over the character it has developed here.

The main inferences from the facts seems to me as under

That we are spiritually in what may be called a larval condition, in process of evolving to higher consciousness. Cryptesthesia shows the faculties of the spirit, which (as we are essentially spirits here and now), occasionally rise into surface consciousness. They are the means by which character is instantly known in the hereafter.

These faculties are related to a noumenal world, as our present faculties are related to a material (phenomenal) world. Explanation of the former in terms of the latter is impossible except by inaccurate and figurative language. It belongs to philosophy, not science.

Our Lord on earth was 'the express Image of the Father' on the plane of time and sense—the Incarnation of Love. He is the same yesterday, to-day, and for ever, but with immensely extended faculty being no longer 'straightened in the body.'

His governance of the world, or God's governance (it is the same thing), is by the Law of Spiritual Consequence. The healing and renovating power is ever open to all who will receive it

if they will not, they must reap as they sow, and learn by pain here or on the Other Side, if they will not learn by reason and by love.

'God is Justice, Truth and Love, but He is inexorable.' So ran one of those messages given *as actual experience* from the Other Side, which men say carry nothing of value. 'Inexorable' does not mean 'pitiless,' it means 'not to be turned aside by entreaty.' Perfect wisdom could not be anything else.

Forgiveness means that there is no debt and credit account for men's deeds, but that the Spirit gives instant aid to set in motion the causes of good to obliterate the causes of evil.

These do not seem to me inconsistent with essential Christianity.

I will close this article with an illustration of metapsychic faculty from that Western Church which terminated its independent existence at the Synod of Whitby in A.D. 664; when the militant and organised Christianity of Rome superseded the freedom of a Church cut off by the barbarian invasions of Middle Europe.

> 'In the East Anglian regions, still undisturbed by raiding Vikings, Abbot Fursey built for himself and his companions, a monastery, pleasantly situated amidst woods, with the sea not far off. There, soothed by the sound of the familiar waves, it happened to Fursey to have a vision. He fell into a trance . . . and when he awoke he gave an account of what his soul had seen when absent from the body. . . . Looking down on the world he saw the Four Fires—the fire of lying, the fire of greedy desire, the fire of discord, and the fire of impiety, which burned at the four corners of the earth; which each generation fed with greater fury, until at last the four fires would unite and the world would be consumed.'[2]

This vision is a type of spiritual as well as of metapsychic faculty. It is not a prophecy unless we make it so, it is a literary figure not a literalist prediction. It demands no faith, but it perceives the four chief causes of national corruption and human suffering in their sequence of spiritual law—the prevalence of lying and greedy desire which create discord and utter forgetfulness of God. How much would not the Church have gained had these perceptions of spiritual verities been received instead of the Judaeo-Latin version of a literal and fated destruction of the world by fire.

[2] *The Vikings in Western Christendom.* C. F. Keary, M.A.

# THE ENCYCLICAL UBI ARCANO DEI

By the Rev. Alfred Fawkes, Vicar of Ashby St. Ledgers.

'THE Rock of St. Peter on its summit enjoys a pure and serene atmosphere; but there is a great deal of Roman *malaria* at the foot of it.'[1] When Newman, not yet a Cardinal, wrote these somewhat ambiguous words, Pius IX was Pope, and the *malaria* had mounted high. To-day another Pius reigns, and Newman's irony is, it seems, fact. The *malaria*, indeed, remains, and it is a poisonous *malaria*. But the summit rises above it; the upper air is clear. How long it will remain so is another matter. Of Churches, as of books, it may be said, *habent sua fata*. Pius IX began with reform, and ended in reaction; the wise Leo XIII outlived himself; with Pius X an Egyptian plague of darkness came. 'How much the Church has influenced the world!' is the reflection of the theologian. 'Yes,' answers the historian; 'but how much more the world has influenced the Church!' The balance swings: action is followed by reaction; but reactions pass—on the whole, however slowly, an approach to equilibrium is made.

The memorable document, known from its opening words as *Ubi arcano Dei*, lies outside the *genre* of Papal pronouncements; Pius XI speaks rather as a wise and good man than a priest or Pope. His subject is the Post-War World; and the point of view from which he sees it is broadly human. What he says might, for the most part, have been said by a statesman or a lay writer, but no living statesman or lay writer has said it anything like so well. Truth does not always please: *nos nationalistes en ont été mécontents*, is the comment of a distinguished Frenchman, who will not be suspected of an excess of sympathy with the Papacy: '*Le Pape n'écrivait pas précisement pour les satisfaire.*' But, he continues, 'though one could perhaps wish that the writer had seen the devastated French provinces in person, the uprightness of his intentions, and his high sense of the responsibilities imposed upon him by his office are unmistakable throughout.'

A short summary of the Encyclical—which should be read in the official Latin text; neither the English nor the French

[1] Letter to the Duke of Norfolk, J. H. Newman, p. 94.

translation being satisfactory—will make its drift clear. The end of the War, it tells us, has not brought peace with it. New conflicts have broken out in the East; famine and pestilence continue to claim innumerable victims: the old race-rivalries survive, secretly in the intrigues of politics and finance—openly in the press, which extends them to the neutral ground of art and letters: no breathing space is given to the exhausted nations; dissensions run high, not only between the conquerors and the conquered, but between the conquerors themselves. The efforts of politicians have aggravated rather than relieved the tension. Panic is in the air; the several States maintain their armaments on a war-footing, and are consequently all but bankrupt; civil war is imminent; public security and the social union itself are undermined. Sectional and class antagonisms poison public and private life. On the one side we find tenacity in the retention and accumulation of wealth; on the other, greed of its acquisition: on both, men think in terms of class and not of community—the result in the industrial world being strikes and lockouts, rioting and repression, loss and impoverishment for all. In politics, party has degenerated into faction; public good is sacrificed to private ambition: hence conspiracies, murders, terrorism, open rebellion—the rule of the many lending itself more easily to these disorders than that of the few. Family ties are weakened; the marriage union is relaxed; unemployment increases, employers and employed looking at one another as natural enemies: the absence of restraint is general; in all classes we see restlessness, discontent, refusal to work; while the parade of wealth among the rich accentuates the destitution of the poor. The effect upon religion is disastrous. In many cases churches desecrated during the war remain closed and seminaries empty: the supply of clergy has fallen off, many priests having been prematurely cut off by the war, others having unhappily been turned from their vocation by the horrors they have witnessed. Progress, it seems, is an illusion; the world is relapsing into barbarism; the Christian habit of life has disappeared. What is the cause of this breakdown of civilization? This—that Peace, though it has been signed between the belligerents, has been written in documents, not in the hearts of men. Race

hatred, disguised under the cloak of patriotism, bids fair to be our ruin. We forget that other nations as well as our own have a right to live and prosper; that men are members of an universal family; and that advantages gained at the expense of others are neither real nor lasting—*vitrea lætitia, fragiliter splendida, cui timeatur horribilius ne repente frangatur.*[2] The seeds of these calamities were sown before the European war, and will not be uprooted till we have learned its lesson—*qui dereliquerunt Dominum consumentur.*[3]

In conclusion the Pope refers to the 'modernism in morals'—*i.e.* in social and economic subject matter; in particular, with regard to the functions of the civil power, the rights of property, and the respective claims of labour and capital—which has made its way even among the clergy, 'deceived by a false shew of truth and justice': this, 'with modernism in dogma, We specifically condemn.' He suggests the possibility of the re-opening of the unfinished Vatican Council of 1870 at some future date; and speaks more definitely of his wish to assemble the leading Bishops at Rome during the coming *Anno Sento* to discuss the general Post-War situation, and to consider what can be done to remedy 'the ruin which has followed the recent convulsion of society.' The singular affection with which he speaks of Italy calls for notice—'Our beloved country, chosen by God Himself as the place wherein to establish the See of His Vicar.' At the same time, the existing Law of Guarantees is declared to be inadequate; and on this account,

> 'Not moved by any empty ambition for earthly sway, to which We should be ashamed to give so much as a thought, but mindful of Our inevitable death, and remembering the account which We shall have to render to the Divine Judge by reason of our Office, We renew herewith the protests made by Our Predecessors for the defence of the rights and dignity of the Apostolic See.'

Thus ends this great and significant pronouncement. The days of mourning for the Temporal Power are ended: 'Italy will never have to fear hurt from the Holy See.'

It is easy to apply the Pope's words to particular cases:—to Ireland; to France—*je connais mon peuple; si nous sommes vainqueurs, nous serons insupportables* was the prophetic saying of a great man of letters; to Czecho-Slovakia: and we shall

[2] *De Civitate Dei*, lib. iv, c. 3. [3] *Isaiah* i, 28.

probably not be mistaken if we do so. But the root of bitterness from which the present discontents spring, is of long standing, and common to the nations; this, it must be remembered, was the crux of the situation by which the Papacy was faced during the war. To those who accept its claims, its much discussed 'neutrality' may present a problem; we, who do not, must acknowledge that the then Pope was placed in a position of extreme difficulty. The powers of a modern Pope are not those of a mediæval Pontiff. His sources of information are as open to question as those of ordinary mortals. Which of his rival informants was he to believe? Probably none unreservedly. Benedict XV was, unfortunately, taken in by a German agent, masquerading as a prelate, who has since thrown off the profession of Catholicism. What can be said more than this, that when brought to the test of fact Infallibility proved fallible?

'Mankind is ignorant: a man am I;
Count ignorance my sorrow, not my sin.'

In this country we are apt to look at Catholicism through English spectacles; and so to see it out of perspective. Over some of us it exercises the attraction of a larger and more august body over a smaller and less imposing—an attraction which resembles that which Judaism had for the Apostolic Church. But neither the significance of its propaganda, nor the quality of its proselytes, are what they were. Credulity is ever with us, but it takes new shapes in a new age. And more than any other Church, Catholicism seems to shew us Christianity at the cross-roads: what Plato describes as the even then 'ancient quarrel' between poetry and philosophy has reached a definite parting of the ways. Truth comes first.

*Quid Romae faciam? Mentiri nescio*:

> 'There is no Church with any large following in our Western lands,' says one of its first living apologists, 'which has tolerated, or even encouraged, so many local legends, so much floating, uncertain, or even, spurious history. And the still large and relatively ever more influential, peasant element in the Church is very sensitively favourable to such secondary beliefs. And, besides, considerable vested interests have grown round such now most severely fixed traditions.[4]

While the loss of the once devoted peasantry of Ireland shews the futility of the attempt to prolong the intellectual minority of a nation, however backward. In a recent murder case the

[4] F. von Hügel. *Eternal Life*, p. 345.

assassins refused their victim the assistance of a priest and the consolation of the sacraments. Is Ireland still a Catholic, or a Christian, country? And, if so, what is its Catholicism, or Christianity, worth?

The Pope's language with regard to Italy opens up possibilities which, however improbable, are far from being a negligible quantity: should the Mussolini *coup d'état* retain its hold on the nation, and secure the support of the Vatican, we may see strange things. Since the abolition of the Concordat, France has become a missionary country in which Catholicism is losing ground rapidly: more ominous still is its breakdown in Ireland, where the Lenten pastorals of the Bishops sound a note of despair; and Ireland, it must be remembered, stands not for Ireland only, but for the Irish race—the one Catholic nation left in Europe—at home and overseas. What can replace it? Spain is decadent, and Spanish America only nominally Catholic: that the Pope should turn to Italy is natural; his best hope is here. The Italian temper is, indeed, rather political than religious, but the Papacy is a valuable Italian asset, and neither the Vatican nor the Quirinal has ever lost sight of this; the door has been kept ajar. The fear of their reconciliation haunts non-Italian—and in particular French—statesmen. Italians have an instinct for *Real-Politik*—the Papacy is 'the ghost of the deceased Roman Empire': a strong Italy might be as sabre-rattling a Power to-morrow as the Third Republic is to-day. Nor is a movement towards Latin Catholicism in the East a contingency to be summarily ruled out. The obstacles would be great, for the East is intensely anti-Latin—but necessity has no law; the plight of the Orthodox Churches is desperate; and there is already a historical Uniat rite. The visionary may see in dreams Italy replacing France, and the Slavs the Irish, in the cast of the drama of Catholicism. Do such dreams come through the gate of horn, or that of ivory? If the former, would the Church of the future foreshadowed in them be Catholic in the sense in which the word is now used? The speculative reader may be referred to M. Emile Faguet's essay on Lamennais for the answer[5]. It is difficult, it is very difficult to say.

[5] *Politiques et Moralistes du* XIX^e *siècle. Deuxième Série,* p. 123.

# BOOK REVIEWS

## THREE BOOKS FOR TEACHERS.*

The Sunday School teacher is, like all amateurs, somewhat at a disadvantage. It used to be imagined that teaching was a comparatively simple matter, and that the only problem to be solved was how to repress the children sufficiently to ensure their peaceable absorption of the pabulum submitted to them. These days are past, and the psychologist inherits the land; and, by his familiarity with psychological principles, the professional is cut off from his amateur brother.

Mr. Braley and Mr. Brown, of whom the former is Vice-Principal and Master of Method in one of our chief training colleges, and the other a Director of Religious Education in a Northern Diocese, attempt to supply the amateur with some of the weapons which make the professional so formidable a rival. Mr. Braley is very largely, and Mr. Brown almost entirely, concerned with problems of *method*, and the advice they offer is in both cases excellent, and valuable in a number of ways.

Nevertheless, we wish that they had not only dealt with the problem, *How shall I teach?* (writers of text-books on the psychology of education can help us to solve *that* problem), but had devoted far more space to the equally pressing problem, *What shall I teach?* Here, Mr. Braley gives us very little guidance, and Mr. Brown no guidance at all, save an admirable bibliography. The former, for instance, after telling us that 'the Sunday School should be a home of truth,' and that we must not teach children 'anything that they will have to unlearn later on,' is satisfied with observing that 'the Old Testament is not literally true.' This may be so, but the teacher knew it already (that is just the difficulty), and, What about the New Testament? is a question which suggests itself, but which is here neither answered nor propounded.

Again, is there very much clear and definite guidance to be extracted from the following?

'We should, of course, teach the Church's faith. Our children are children of the Font. The last twelve questions of the Catechism leave the children at the altar, and the Sunday School must leave them at the altar too.'

Yet the Catechism, admirable as that document may be in certain respects, is admittedly by no means ideal as an instrument of instruction for the young, and especially, perhaps, the latter half of it. This was indeed recognized by one of those Archbishops' Committees which were occupied during the war in framing resolutions for subsequent pigeonholing and oblivion. A correspondent in the *Modern Churchman* for January, 1923, deals *seriatim* with the stumbling-blocks of the Catechism, and we refer Mr. Braley to her admirable letter which propounds problems which his book, though it is addressed to Sunday School teachers, ignores. In our own opinion, the Catechism is one of the chief obstacles to that reform of religious instruction which is long overdue. It is, indeed, not at all certain that the very idea of a catechism is not an anachronism—an educational superstition discredited by all we know of the child's mind.

To pass on to Lady Brownrigg's 'little book of thought and prayer for children of twelve and sixteen,' we are inclined to think that the author,

* *A Sunday School in Utopia*, by the Rev. E. C. Braley. Macmillan. 5/- net.
*Suggestions on Sunday School Work*, by the Rev. W. J. Brown. Skeffington. 2/6 net.
*The Well of Life*, by Lady Brownrigg. Nisbet. 1/6 net.

in writing for her own children (as the dedication indicates), has set before herself a standard of education which is as yet rather exceptional. This book, which contains ideas of considerable merit, and which presents us with a genuinely spiritual and moral religion, would have served a far wider purpose if the language had been simpler. There is great need at present for a small (and cheap) manual which a clergyman can put into the hands of confirmation candidates who have received only the usual elementary school education, and who, though often highly intelligent, would not be able to make much of some of Lady Brownrigg's phrases. What would a seventh-standard boy or girl (and *a fortiori* a boy or girl who had left school two or three years) make of 'our physical body' (p. 12), 'our union with God' (p. 13), 'mystical union' (p. 19), 'your self-conscious life' (p. 16), 'awakening of our consciousness that we are partakers of the Divine Nature of God' (p. 17), 'control of your mind becomes so much a habit of mind that you will be able to concentrate at will on any object' (p. 18), 'your physical body belongs to the outside or "conditional world"' (p. 19), 'the conscious region of feeling and thought' (p. 20)? These are all from chapter I. In chapter VII, on the Eucharist, we read: 'This Spiritual Food and Drink is the transmutation of the understanding from our physical nature to our Divine Nature, and from an outward knowledge through the senses to an inward Wisdom, which is one with Eternal Truth.' This is quite as bad as the Catechism; indeed, if we are going to give our children indigestible food, perhaps the time-honoured provender is better. The present writer thinks he understands the Catechism, but he is quite certain that he does not understand this. We should add also that our ideal manual would have to be produced to be sold at about a third of the price of this booklet. The clergy often pay for confirmation manuals out of their own pockets, and, in these days, there are limits to what they can afford to spend. The manual for this purpose should not exceed sixpence. J.C.H.

## MUSINGS ON A WATCH TOWER.*

From the days of the Emperor Frederick Barbarossa until now there has been a tendency among 'progressive' people to repudiate their native civilization in favour of some rival culture or no culture at all. Even Rousseau was not guiltless of this apostacy, and to-day Mr. Bertrand Russell favourably contrasts the pacific indifferentism of China with the acquisitive pugnacity of Europe. Mr. Hodgkin, too, like a modern Frederick, finds much to admire among the barbarians; and as the tolerant crusader exchanged compliments with Saladin, so the idealist Quaker lectures to Orientals on the decadence of Europe.

We cannot think that these affectations are seriously meant. Yet pessimism has become fashionable, and we must accept the vogue, even though we may be permitted to hope that it will not be long continued. Indeed, those who point out to us our short-comings may even be doing us a service, especially if they offer, as Mr. Hodgkin does, some hopes of a reformation. That reformation will, in his view, be effected by the rise of a more or less pacifist attitude, and it is only by a change of heart that we can be delivered from the conflicts which will otherwise ruin our civilization.

Yet we are inclined to feel that wars are a product not so much of human perversity, as of certain natural causes—*e.g.* population and food

* *The Christian Revolution*, by Henry T. Hodgkin. Swarthmore Press. 7/6 net.
*The Reconstruction of Religion*, by Charles A. Ellwood. Macmillan Co. 10/6 net.

supply—of which the laws require to be known, and the conditions controlled. In fact we believe less in moral exhortations than in scientific research and scientific remedy. There is good will enough generated already to carry us all the way into Utopia and back again; the only difficulty is that no one seems to know the road—or rather, too many people seem to know it, and each beckons us in a different direction.

Mr. Ellwood's book is also of a somewhat apocalyptic character, and we are urged (p. 93) to realize 'the essential paganism and barbarity of our present civilization.' '*Our civilization can no longer remain half pagan and half Christian.* It must soon become one or the other. We have come to the parting of the ways.'

We have, of course, been there a good number of times; in fact it is our habitual situation, and too much rhetorical capital has been made out of it. Still, we are not going to cavil. Mr. Ellwood has a great deal to say that is very valuable (especially, perhaps, for the American public, for which he writes). His is a good earnest book, and we wish him a large circle of readers. Yet let us remind him that all civilizations, like the men who make them, are half-and-half affairs. Man, according to Montaigne, who saw as far as any man through a brick wall, is 'but a poor botched creature': and as he is, so are his works. But European civilization, in spite of what our two authors may say about it, is by far the best thing that our race has yet produced during its term of existence on this planet. It is the ship on which all our ideals and values are carried, and we had best handle the tackling with a will, or, if need be, man the pumps, or, at least, keep out of the way of others who are so engaged. 'You mar our labour: keep your cabins: you do assist the storm,' says the Boatswain in *The Tempest*. And some idealist literature makes us wish to echo his words. J.C.H.

## A PLEA FOR THE MODERNIST.*

Dr. Glover's important volume will be hailed by many as a work of undoubted significance at the present time, containing as it does a signal justification of the Modernist method of approach to religious questions. The subject of the fifteen lectures, which have been delivered in Oxford and in Boston, is *Progress in Religion*. The appeal is to History, and the dominant purpose the elucidation of those factors which made for true advance in religous thought. The field surveyed is a wide one, and (as one would expect) the lecturer's equipment is adequate to his task. Beginning with Primitive Man (not quite so primitive perhaps as some would imagine) we travel through the centuries to the dawn of the Christian era, noting as we go, in Greece, in Israel, and in Rome, 'the drive towards monotheism,' the human desire for a God who is one, personal and righteous, the growing demand for the full recognition of the individual and his relationship with a personal God both here and beyond death, and finally the insistent quest for truth coupled with the unconquerable conviction that truth can be obtained.

Dr. Glover would have us remember at the outset that Religion, to be understood, must be judged by its higher manifestations. If it be found that Religion has kept pace with advancing thought, then its origins, though admittedly lowly, are not our main concern. But progress there must be. 'Life is the great iconoclast, the great emancipator. Life has a tendency to outgrow Religion in complexity, and the question in every generation is whether Religion will wake up to the new problems and over-

* *Progress in Religion to the Christian Era.* By T. R. Glover. (Student Christian Movement, 1922; pp. 346; price 10/6.)

take Life. Mankind, as it grows adult, will not have old religions; old forms it may keep, but it re-interprets them. Where re-interpretation fails and the old forms are not shaken off, a race of people atrophies; for man is progressive or he is lost; and the question often arises, What will liberate a race from its Religion?' Here in a single sentence we have the charter of Modernism and its justification, together with a not unneeded warning to those who walk with reverted eyes.

In Religion Dr. Glover distinguishes the three great types of Magic, Morality, and Personal Relation. The magical type, wherever and whenever it makes its appearance, means fear, 'dodges' and the banning of thought. Upon this type the Religion of Morality is a tremendous advance, and, as with the Stoics, it has produced results of lasting significance. But its defects are palpable and serious. The human demand for effective personal relations with a personal God is not to be denied. Without a God (who is more than the most inspiring of abstract nouns) and without the assurance of immortality, life is shorn of its essential meaning and worth.

Dr. Glover lays stress throughout on the importance of the outstanding individual. Homer, Plato, the Greek Tragedians, the Hebrew Prophets, the Roman Virgil—all these were pioneers of progress, and their significance in relation to their own and future ages must be clearly grasped. That a single great personality stands behind the Homeric poems, is not, in our author's opinion, open to doubt. Homer, while he is not the maker of the gods (inasmuch as 'the shift to gods, which means a shift to thought,' had already been made) yet gave to thought a tremendous impetus by humanising the gods he found, and by the virtual creation of a Pan-Hellenic religion. The development of the Olympian was a necessary step. 'Homer moved everything forward when he gave to the gods their bright personality, and made every one of them so intensely individual, so human; when he brought religion into daylight, out into the field of battle, into the council chamber, away from cave and shrine and twilight.' 'Better the happy little gods of Rome,' said Dr. Bigg, 'than the glorified profligates of Olympus.' Dr. Glover would not agree. Homer's gods may be profligate, but they are at least definite, individual, personal—and this way lies progress. Even in Olympus there are the beginnings of a moral sense, and Homer's spirit ultimately killed Homer's gods.

After Homer the development of thought continued. Hesiod finds in Zeus the guardian of morality. To Theognis the confusion of the world is a challenge to Zeus, all-knowing, almighty, to vindicate his sovereignty. In the sixth century B.C. the demand for Divine Justice and Monotheism becomes increasingly apparent. There is, moreover, a growing impulse to seek peace with heaven by the establishment of personal relationships. In the *Hymn to Demeter* the thought of Eternity is insistent, and religion appears as intensely personal, a matter of free choice, and therefore international in range. In the period of the great dramatists the impulse to thought and enquiry was immensely strengthened. The Greek, as 'the spectator of all time and all existence,' to use a phrase of Plato, asked questions of the universe with untiring pertinacity. Man's protest against divine immorality received magnificent expression in the plays of Euripides (branded atheist for his pains). Aeschylus drove home relentlessly his conviction of God's justice, and the awful supremacy of the moral law. Men looked at the gods of Greece and challenged their effectiveness, and even their existence. The science of Comparative Religion was born.

Plato, like Homer, could leave nothing as he found it. 'A Puritan with a sense of humour,' he smote the conventional religion of his countrymen hip and thigh. Just as the real religion of the Old Testament, so, in

Plato's age, popular piety was still at the Homeric level. But thought had moved, and belief in God had become more intense. The problem of a profligate Olympus pressed for solution. Plato, with unerring insight, saw clearly the connection between a man's character and his view of God. For him, Allegory, the favourite resource of the day for whitewashing a loose-living pantheon, would not serve. If high ideals were to be attained it was above all necessary that God should be represented as He really is. Biblical criticism, in fact, is a sacred duty undertaken for the greater glory of God. As Plato expressed it: 'Righteousness is progressive likeness to God,' and if that be so, then God must be worthily conceived, and the relation between a righteous God and the individual must be expressed in terms of essential kinship, unsevered and unseverable by what men call death. Here Greek thought reaches its noblest embodiment.

In dealing with the religion of Israel, Dr. Glover passes to a field of study less intimately his own. Yet his treatment of the factors making for progress in religion among the Jews is equally sure, based as it is, on the use of vivid personal observation coupled with a close acquaintance with the works of modern biblical scholars. When Greece and Israel are compared, contrast and agreement are alike striking. 'Both felt the drive to Monotheism, both grew more and more conscious of the significance of the individual, and both pursued his story beyond the gates of Hades.' But while Greek Monotheism was an affair of philosophers, never intended as a creed for the man in the street, the Hebrew Prophets presented the monotheistic faith to the multitude. 'Why,' asks Dr. Glover, 'did the monotheist worship of Jehovah capture Israel?' and to this he adds a further question (to which he obtains no satisfactory answer from biblical students), 'Whence came the moral standards of the Prophets and their conception of God?' The solution of the puzzle is not to be found in the popular religion of their environment—an affair of priests, and shrines, and altars, for which our author, *more suo,* displays but scant sympathy. At any rate, as he rightly maintains, the real interest of the Old Testament lies in the Prophets. In Israel as in Greece the individual is the instrument of progress. The Prophets are 'pioneers who penetrate to the mind of God,' thinkers, facers of facts, men on whose minds 'a whole situation will flash at once, like a countryside in a storm of lightning at night.' The portraits of the greater Prophets are sketched for us with the sympathetic touch of an artist in love with his subject. There is Amos, splendidly sure of the things which matter to God, sweeping aside the artificial barriers of nationality and divine favouritism. There is Hosea, the revealer of a God of Love, first teacher of repentance, placing sin in a new light as wounding the tender heart of God. There is Jeremiah, sensitive, oppressed with the burden of a mission unwillingly performed, the discoverer of the individual, the apostle of a new covenant of personal relationship between God and man.

Dr. Glover notes that the work of the Prophets made possible the detachment of religion from local cults at the very moment when the severance became imperative if religion were to survive. Judaism lived though transplanted. In the community of returned exiles idolatry found no place, and religion at its best (as manifested in the Synagogue) became individual, personal, a matter, not of traditional acceptance, but of deliberate conviction. Yet the danger of static conservatism was not eliminated (nor ever can be, as Dr. Glover is at pains to remind us) and only the persecuting frenzy of an Antiochus saved the day for liberalism and progress. Even so the triumph was short-lived. The Pharisees, though the successors in part of the Prophets, and the upholders of a personal and righteous God, quickly degenerated, handicapped as they were by the fetish of the Holy

Book, the closed canon. The Temple, centre though it was of priestl orthodoxy, failed as the power-house of a living faith. While in *Wisdom* and similar writings there are not wanting signs of true progress, the Apo calyptists of Palestine (save for a new stress on immortality and a partl moralised Hades) contribute little of value towards a religion of progress

We turn back to the Greek world after the conquests of Alexander, an find a condition of things radically different from anything previousl known. Old barriers between nation and nation have gone down. The mar riage of East and West has produced a prolific progeny of new thought and ideals of mongrel origin. The age is one of fusion, syncretism and en larged conceptions. Inevitably the old gods failed to cope with a situatio of unparallelled complexity. The individual ranges where he will; his god at the best (to borrow a phrase of Plato) are 'rafts,' improvised and pre carious at that, frankly utilitarian, furnishing the best means available fo the uncertain voyage of life. But Luck and Law are the favourite candi dates for the throne of the universe. Out of this welter of ideas cam Stoicism. For the Stoics the world was a unity and law supreme. God were indeed 'allowed a sort of honorary degree of existence,' and ma was exalted to the divine level. But despite a noble idealism which aske great things of the human race, despite true conceptions of brotherhoo and duty, Stoicism must be reckoned a splendid failure. Men cannot re content with a transitory universe, however magnificent. No temporar exaltation of the individual can bring abiding peace to the human heart A negative self-sufficiency rooted in suppression, and an unnatural *san froid* in face of threatening misfortune, will not do. For all its beauty th Stoic philosophy is a maimed and artificial thing, lacking that 'wholenes of outlook' which alone can satisfy. In reaction from the cold negation of the Stoic and the superficial heedlessness of the Epicurean, the hunge for the unseen world and for conscious communion with the Divine in creased apace, and the gods of the Orient came to their own. The study c Comparative Religion was a live interest. For the majority the predom nant mood was one of 'vague catholicity and loose thinking.' The legiti mate demand of the human soul for fellowship with God would not be sup pressed, and men took any means which were to hand, however magical however crude, however tainted, to achieve their end.

With Rome, Dr. Glover deals only cursorily and in a single lecture Apart from the influence of Greece, the Roman gods were of little account Any personality which they ultimately achieved was the result of borrow ing. Rome's failure in religion was a failure of thought, and her borrow ing was accordingly indiscriminate and unhelpful. Cybele is no desirabl addition to any pantheon, however hospitable. Roman thought at its bes was philosophic rather than religious, and Dr. Glover shews conclusivel in his charming studies of three great Romans—Horace, Cicero and Virg —that only the last of these can make any claim to be a religious spirit Moreover, Virgil, like Homer, from whom he borrowed, ultimately kille the gods he sought to honour. 'Jupiter's chance' (the sentence is a quo tation from Mr. Warde Fowler) 'was destroyed by the *Aeneid*.' So vic tory is to the Orient. Religious thought remained confused, and religio itself was enmeshed in an ever growing tangle of inferior and irrelevan concomitants. In this period 'fog is religion's vital breath.' Authorit held unnatural sway in a world of loose thinking, mental and spiritua fatigue, and second-rate literature. 'Authority,' says Dr. Glover, in an illuminating sentence, 'is all very well in its place, but it is never conten with its place, and it becomes as dangerous to human developmen as Anarchy.' Moreover, 'it triumphs in religion because it seems t achieve what intellectual effort cannot.' The trouble is that 'religion an

thought were not working together.' The situation is strangely modern. We are told of Plutarch that 'he did not mean truth, his aim was apology,' and of his father, that he deprecated enquiry as unsettling to faith, and likely to undermine the very foundations of religion. Do we not know only too well these Plutarchs, *père et fils,* occupying as they do pew and pulpit alike? Progress is not with them. We find it as Plato found it, in growing thoughts of God and Man and Righteousness—thoughts which reach out beyond this present life to an ever closer, more intimate relationship between Human and Divine. W. MAURICE PRYKE.

### THE TOME OF LEO.*

The Christological controversy of the last two years has roused a fresh interest in the *Tome* of Leo the Great, which so decisively influenced the Council of Chalcedon. The S.P.C.K., therefore, have done good service by publishing the text in a cheap and convenient form. Mr. Blakeney's excellent translation, and brief but pithy introduction and notes, add immensely to the value of the publication. Though he is careful to offer materials rather than conclusions, few will be able to read the whole without perceiving how inadequate Leo's treatment of the subject is. His jingling antitheses and elaborated paradoxes cannot conceal the fact that he had no real understanding of the problems of 'nature' and 'personality.' Such a superficial treatment could not do more than suggest the laboured negations of the 'Chalcedonian formula,' which barred some old paths of thought but opened no new one. But the *Tome* is well worth study, if only because it shows how slender is the claim of patristic philosophizing to bind the thought of a later age. M.G.G.

* *The Tome of Pope Leo the Great.* Edited by E. H. Blakeney. S.P.C.K., 1/-.

## CORRESPONDENCE

### EDWARD LEE HICKS.

TO THE EDITOR OF THE *Modern Churchman.*

SIR,

The concluding paragraph in Miss Gardner's review of Mr. Fowler's *Life of Edward Lee Hicks* will jar on the ears of those who knew him well.

The *Life* by Mr. Fowler does many things admirably, but it fails altogether in two essentials of sound biography, and these failures have misled your reviewer. We see too little in the *Life* of the Crusader Hicks and next to nothing which can make clear to the reader the development of his thought and character in this direction. The Editor has made far too sparing a use of the letters, and has toned down far too much the controversial aspects of the career of this remarkable man.

From a close and personal friendship with Dr. Hicks, both as pupil and one of his clergy, but above all as a friend of thirty years' standing, to whom he has addressed over seven hundred letters, I feel it is owing to his memory, and to your readers, to supplement the *Life* by a few salient facts.

In this book much is made of him as scholar, and an accomplished scholar he was. But in his own eyes scholarship was only a means to an end, and not the most important or enthralling. He quoted Bacon freely, and often said to me that his essay *Of Studies* expressed final wis-

dom in the matter, and especially did he approve Bacon's judgment where he says that 'To spend too much time in them (studies) is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humour of a scholar,' and was quick to add, that is why the 'Dons of our Universities go so far wrong in Religion and Politics.' He was impatient when anyone eulogised him on this ground. The affairs of the Spirit and the Soul with their universal reactions in the life of every man were the all-absorbing interests to which he enthusiastically devoted his life. 'He loved God, he loved man, he loved not himself,' are the words he selected as an inscription for a pulpit memorial to a parish priest, and they aptly describe Hicks. He wrote to me in 1913: 'Though the work of social amelioration is difficult, slow and provocative, it is Christ's work, and the only work worth doing.' On another occasion he declared that 'Man's true work is to be a "Fisher of Men," and that all learning should be a means to this end.' Hicks could no more have rested satisfied with any life save the one he dedicated himself to, than could Thomas Carlyle with a Carthusian cell. I never knew a man more at home in his vocation than Hicks.

Your reviewer casts a doubt on his 'Modernism,' and I do not blame her, but his biographer. It may be true that the bishop would have disliked the term, or nickname, but only because it failed properly to connote a man 'abreast with the times.' He never believed in the various infallibilities of Tradition, of Bible, of Church, or Creeds. He had no sympathy with the 'closed mind,' or any *static attitude*. He was always learning, always receptive, always growing, and more open to receive new light at the end than at any previous stage of his career. He was the most genuine Liberal I ever met, rejoicing in his own freedom, and passionately anxious to win it for others. It pained him beyond measure to have suggested to him penalising or persecuting methods to suppress freedom of thought or expression. But he was sensitive to a degree about the sufferings of others, and frequently cautioned me to restrain my pen and tongue, 'lest the heresy hunters pursue you.' He had much doubt about the 'miraculous,' but was content to rest on the supremacy of the Personality of Jesus. His religion was eminently Christocentric. He wrote to me, 'Science has won and the Church must become more scientific if she is to hold her own.' His teetotalism was thorough going and uncompromising. One of the last speeches I heard from his lips ended with this sentence: 'Lest anyone should think from what I have just said on *Local Option* that I advise individual indulgence to any degree in alcohol, I repeat that I believe, with the late Sir Victor Horsley, that a minimum dose is injurious, and I strongly urge *total abstinence* from this poison.' To round off the corners of such a statement as this is to wrong the dead. And (surely it follows) he was a *strict Prohibitionist,* though his method of winning this end was Local Option. In scores of speeches he urged the people to reject altogether the manufacture and consumption of intoxicants. In his advocacy of Reform he was advanced, clear and definite, and never showed any fear of democracy. His constancy to progressive politics was unswerving, because it was a passion. The horrors of the slums, the uncertainties of employment, the inadequate wages, the jerry-built cottages, the complete absence of 'sweetness and light' from whole tracts of his Salford parish, these things stirred him to the very depths, and made him feel ashamed of the more complacent members of the Christian Church, believing this to be so dishonouring to God. It is idle to deny that he thoroughly distrusted the Conservative politicians. In them he saw nothing but danger. He was almost a fanatical Radical; and would have voted for an advanced Socialist

rather than a Tory. His nature and temperament were sweetness and graciousness itself, being a thorough Christian, and under perfect control, and this frequently gave the impression that he was more 'moderate' than the above suggests, but only to the superficial observer. And another quality (profoundly his) deceived even the elect. He was full of humour, and this enabled him to see to the innermost core of the man and the question before him. This has amusingly misled Canon Boulter, a loyal friend, the Bishop's splendid chaplain and indefatigable secretary. There is a delightful instance of this in the *Life*. 'He would cry out upon the prevalence of the spellings "dilapidations" and "privelege" among his clergy, and, assuming the utmost solemnity of manner, would say to his chaplain, "My dear fellow, other people may think lightly of this, but you and I know it is a serious matter, the man who would spell "privilege" with an *e* would pick your pocket." The Bishop was really pulling the leg of the chaplain. I remember many instances in proof of this. The last was immediately before his departure to Worthing, just after a heart attack which plainly warned him of an early death. He amused me by saying: 'X kept me from my *Manchester Guardian* and the great affairs of the world by indulging some feeble witticisms over some mis-prints and mis-spellings. I could have put him in gaol for haggling over a letter and missing the whole spirit,' and, he added, 'You and I know that he deserved it.' The fact being that external culture of this order, for him, bore no relation at all to the real character and life. Perfect scholar that he was, he was master of, and not mastered by, scholarship.

He was almost a Pacifist in the extremest sense. He gave a reluctant consent to the Great War, but it nearly cost him his faith, and certainly shortened his life.

The *Life* dismisses with a few lines the Bishop's agitation and work on behalf of a women's ministry. This is not just. He was one of the most enthusiastic and bravest supporters the women ever possessed, and one who did *most* for their cause. He still is alone in having directed and permitted a woman to preach at 'statutory' services, and it is instructive and interesting to note that the writer of this letter and Miss E. Picton-Turberville, proved that there is nothing in canon or statute law to prevent a woman's ministry, and that, given the woman with a vocation, her preaching and teaching are eminently acceptable to the laity, and deeply influential. I rejoice in the pleasing thought that Hicks closed his episcopate with this noble effort for reform.

In conclusion, I wish to urge that Dr. Hicks was far more progressive than the *Life* suggests. If ever a man was in front of his time he was that man. He was the pioneer of new roads everywhere, theologically, politically, socially and in education. 'True education is the desire for the best things.' The unpopularity which came to him (and there was plenty of it) was always from the reactionaries. He was the champion of freedom in every direction and he was first in the field whenever it was threatened. He was the Denison Maurice, and the earlier Kingsley, of his period, with a more statesman-like habit of mind than either, and not less genius, though this may have been exercised in a less popular medium, being spent upon the immediate relief of suffering men and women, and in opposing forces which had their activities in Parliament and Press.

If his type is dying out then we can say 'a long farewell' to the Churchmen's Union, the ideals cherished by all reformers, and the hopes of those who wish for a better and brighter and nobler world. There was no man of his time who possessed the Forward Vision more piercingly, or who was more mightily sustained by the Promise of the Future. His last

words were words of hope: 'The Church must place the Golden Age in the Future and work for it day and night—or give place to a better representative of Christ.'

S. PROUDFOOT.

PENDLETON VICARAGE, MANCHESTER,
*January* 29th, 1923.

[It should be remembered with gratitude by Modernists that Bishop Hicks was one of the three bishops who courageously supported the Churchmen's Union petition presented to the Upper House of the Convocation of Canterbury in May, 1914. (See *M.C.*, Vol. IV, pp. 49-53).—ED., *M.C.*]

## THE SILENCE OF MARY OF NAZARETH.

(A Woman's Word.)

SIR,

> 'Surely the supreme difficulty is to account for words and actions of the Virgin-Mother recorded in the Synoptic Gospels, which suggest not that she was keeping secret the fact of the Miraculous Birth, but that she was ignorant of it.'

A letter on the Virgin Birth in the December Number of the *Modern Churchman* appeals to thoughtful women to 'express their fully considered opinion,' significantly adding 'They would be the best judges.' The above sentence is appended as an editorial note to this letter.

The present writer, though in no wise equipped by scholarship to take part in so great an enquiry, has welcomed this recognition, in connection with it, of the fact that a man least imperfectly knows a man, a woman a woman, and a mother a mother; and that, therefore, that most human story, the 'Gospel of the Childhood,' has for a woman an appeal and a meaning which, in the nature of things, it cannot have for the wisest or saintliest man. Mary of Nazareth, tenderest of historic figures, has always dwelt in the hearts of mother and maid; who would expect the fuller knowledge, desired, to come through a fuller study of her and her experience in the light of wise modern learning. No questions respecting her could be more in point than those raised by the Editor's note. But a woman's mind meets them at a somewhat other angle.

1. Past ages have thought they did not find it hard to know the Madonna of the Annunciation, who, stripped of all adventitious aid from poetry, art and devotion, still remains a singularly vivid and convincing human being, and seems to speak to us across the ages, in the mysterious words which relate her vision, with the sincere cadences of a girl's young voice. She tells her story as no man tells one, but as every girl does, bringing in tiny personal recollections that make the scene spring into life. She 'was troubled,' she 'cast in her mind,' she 'arose in haste,' and He —He said 'Fear not' and even her own name! It is hard for a woman to think of this story as reaching us, ultimately, through any other mind. For herself, Mary is a Jewish girl, looking into life for nothing beyond the 'subjection of woman' as known to her nation; young, probably very young; and arriving at a woman's self-consciousness, certainly at any true conception of her own values, as woman or as witness, not before the coming of the Vision. Inherited pieties have tempted some to think of her as consciously responsible for the faith of all Churches in all ages; almost as understanding all developments of the Incarnation Fact before they happened! Such ideas are psychologically impossible. If Mary spoke publicly, at this time, about the Annunciation, it was because a natural

woman, with her character and limitations, would so speak; which is surely improbable.

Another and special consideration strengthens this view. Taught by some sane wisdoms not reached by our fathers, we to-day think of 'Vision' as a natural piece of life, yet more clearly of that only real life, that 'lays hand on both worlds,' and of the Vision-Seer (of whatever age and sex) as a human type, present in all ages, and if mysterious, entirely simple. The records show us Mary as belonging to this type. Anyone who has known such a person at once recognizes salient characteristics, notably the Seer's own attitude towards the Vision, who pays scant heed to marvel-and-explanation aspects, which matter almost nothing compared with others; and desires neither to 'convince' nor to argue, but rather to be let alone, that she may hear. The hour, with all its glory and mystery, is hers and for her; not at all for the outside hearer, with amazed eyes and clumsy fingers. The matter too, is fundamentally unspeakable; known wordlessly within the soul, only with struggle and with pain to be dragged within the hard walls of human language. One might as well ask a musician to expound a Brahms Symphony to the tone-deaf. Nor when the experience passes, is it felt to be over. The soul that keeps it ever waits for more. 'Gabriel, make this man to understand the Vision.' So too, the blessed among women.

Thus the Magnificat, rather than the statements about 'miracle' and 'fact,' is the natural sequel of the Annunciation.

That instant journey into the hill-country, to the other, the older mother by this young creature, round whom was gathering the deep, absorbing mystery of growing maternal months, with all their strange and secret experience, involving both lives, her own and the New—has for mothers an appeal, that is convincing beyond words. They know that Mary went less to tell than to be understood. And it seems to them most natural to believe that beyond the faithful ear of Elizabeth, or of Joseph, she did not speak, at this time. The thing surprising would be not silence but utterance. She who 'kept all these sayings in her heart,' where they were safe, was, if we have seen her with any truth, the last person to 'blaze abroad the matter' of her Vision whatever in truth that matter was.

When full motherhood, and with it the absorbing Child, came to Mary of the Stable and the Temple Courts, one does not doubt that for her 'the dreams that heralded His birth' remained 'truer than the truths of earth.' But the 'majestic angel' would, for life's daily drama, become rather a mysterious background of 'light celestial from his wings and head,' than any longer the central fact.

Yet Mary must have spoken. If not now, when?

Her after-history draws her back amid mists of history and inference, and it becomes less easy to see her clearly. As we do see her, she is, at first, a widow living still in her own home at Nazareth, where she is well known, and surrounded by strong personalities in a fairly large family circle, persons, these, not in sympathy with the young Jesus, His mission, or the rapidly developing drama of His Ministry. The weighty question now arises: Were these 'brethren' and 'sisters' children of Joseph, not her own? To the woman approaching it not as critical student, but simply through the psychologies of family life, this view of the Galilean household is far the more convincing. If Mary were the mother of a subsequent family of four sons and at least two daughters, could they have all grown up or married, each a definite personality in the village community, as the text suggests, when Jesus, the first-born, was but thirty? And taking him as the eldest son and thus, after Joseph's death, head

of the family, the attitude of a publicly-known scepticism on the part of younger brothers is difficult to reconcile with the atmosphere of an Eastern, particularly a Jewish, home. But, with Jesus as the younger brother of genius (like Joseph of old) among forceful men his seniors, the family drama becomes at once alive. If we may think of 'James the Lord's brother' as the writer of the Epistle and—as is evident from his name's place in the list of brethren—the eldest, he takes shape as a commanding and not other than difficult element in the daily life of a young and growing prophet who, so far, had failed to convince his strong and practical personality, much more in that of a widowed step-mother, possibly no older than himself! That this was her relationship to the 'brethren' seems to be actually suggested by 'Is not *His* mother called Mary?'

Thus we see Mary of the Vision growing surely with increasing years into Mary of the Sword. At this time she must have met too the typical trials of the mother of a son of genius, ever 'growing beyond her.' To her character, as I read it, anything save loyalty to Him, even tragic fear and doubt such as came to the Baptist, seems utterly foreign. The painful scene in Mark III. when the brethren take her with them to 'stand without calling Him' (could a Jewish mother have refused to go?) suggests less her being in agreement with them than their desiring the presence of a mother whose sympathy with Him made them expect her to influence Him.

One other moving witness favours this picture of her in the Galilean home. It is the word from the Cross. One person in that home had known and understood. He was leaving her. Before 'the life-strings of that tender heart gave way,' He 'saw His mother,' and calmly changed things with 'Behold thy Son.'

In that period of her life still less could we look for utterance about 'the miracle.'

That with her going to the home of John she enters the inner circle of the infant Church is shown by her presence in the 'upper room' of Acts I. A new piece of life opens for her. If ever she spoke publicly, it would be now, or a little later, as the years grew on her, and the 'little flock' sought wistfully more and more for first-hand knowledge and memory of Him whom they no longer saw, although—and this fact too, has its bearing on our question—they, and doubtless she also, looked for Him, within the life-time of the living, to come again.

2. But our Editor asks not only, did Mary speak? but *did she know?* On this far weightier question turns obviously the central problem, What was to be known? Only Mary knew whether at the needful time she was or was not the wife of Joseph.

The Annunciation story, as it has reached us, definitely states on her authority, that she was not. But some scholars cast doubt on the genuineness of the crucial verse, as possibly a later interpolation, of a date when the Church had come to desire evidence of a Virgin Birth.

If they are right, and Mary was Joseph's wife, it follows that no thought of physical miracle could have occurred to her. Every wife looks for children. The Vision would merely promise motherhood of a great and 'holy' child, the expected Messiah. If they are wrong, and her 'How shall this be?' is an integral part of the story, bearing its natural meaning, her whole experience passes into a region of wonder. For her silence in this case I have tried to show some reason. A Jewish maiden would understand that the Messiah's Birth was signalised by being placed awesomely outside the recognized order of nature. And Joseph's wife would understand that his son was the Messiah.

It seems to follow that pending further certainty (which would appear impossible) we shall not know what Mary believed, or know the fact; to this we must resign ourselves. No study of her silence or her ignorance can bring us more than a strong opinion. Yet such study is eminently worth while.

But there is yet one thing to be said, perhaps the most important. What is knowledge? what ignorance? For the Vision Seer, and for every live soul, there is a knowledge natural, whereby the mind appreciates what we call fact, and a knowledge spiritual, that without speech apprehends Reality. Which was Mary's?

One thing the records make quite certain concerning her. Whatever her mind knew, her whole soul, and all that was Mary was bathed in the light and glory of one great certainty, that her child, the being mysteriously one with herself and proceeding from her, was not as another child. This knowledge, as a woman reads it, may have involved, while wholly transcending, the idea of his Messiahship. But it was less a thought than a daily present consciousness, travelling alongside the things of speech and sight in the young and growing life. Whether she knew herself as maid or wife, she knew *Him* as His Church through the ages has always known Him. Mary of Nazareth, first-born among many witnesses and nearer than all, was, in modern speech, aware of the Incarnation. There may be those wiser than I who would add that

'this is all
We know on earth, and all we need to know.'

OXFORD, MARY T. H. SKRINE.
*January*, 1923.

[The gifted writer of the above letter passed away on 10th March.—ED., *M.C.*]

## THE VIRGIN BIRTH.

SIR,

I desire, if I am not too late, to make some helpful observations towards the solving of some of the questions raised in the letter of your correspondent, W. Whitworth, entitled 'The Virgin Birth,' in your issue of December, 1922.

One of the most familiar arguments in favour of the Virgin Birth, one that is often repeated, is the insistence on the naturalness of reticence in the case. I cite a typical example from *A Theological Introduction to the Thirty-nine Articles*, by E. J. Bicknell (Longmans, 1919), p. 97. He says: 'Such silence is only to be expected when we consider the reserve that always surrounds the mystery of birth. The blessed mother would hardly have called public attention to such an event. It may be that in her lifetime the secret was jealously guarded by a few.' Now this sounds very natural, and shall I say plausible?

But facts are stern things. A Syrian scholar-Christian, Abraham Mitrie Rihbany, has published a book, *The Syrian Christ* (Andrew Nelson, Ltd., 1919), which contains much that is valuable for New Testament students: incidentally he has much to say that directly affects certain phases of the Christological problem, and in particular that of the Virgin Birth. We Western people, as he says, approach this question with too many presuppositions. On page 6 of the Preface, he says: 'The need of the Western readers of the Bible is to enter sympathetically and intelligently into the atmosphere in which the Books of the Scriptures first took form.'

On this particular question of Reticence, his remarks are especially helpful and illuminating. It is a pity that his book does not seem to have found its way into the hands of some of our more dogmatic Traditionalist scholars. Thus on page 16 he says:

'The story of Jesus' birth and of kindred Bible records discloses . . . the attitude of the Syrian mind towards conception and birth—an attitude which differs fundamentally from that of the Anglo-Saxon mind. With the feeling of one who has been reminded of having ignorantly committed an improper act, I remember the time when a kind American admonished me not to read from the pulpit such Scriptural passages as detailed the accounts of conception and birth, but only to allude to them in a very general way.'

It goes on on page 17: 'There is nothing in the phraseology of such statements which is not in perfect harmony with the common everyday speech of my people.' But Mr. Rihbany's most important contribution to the question under review is to be found on page 18, where he says: 'What contrasts very sharply with the American reticence in such matters is the fact that shortly after the wedding, the friends of the couple, both men and women, begin to ask them about their "prospects" of an heir. No more does a prospective mother undertake in any way to disguise the signs of the approaching event than an American lady to conceal her engagement ring. The unreconstructed Oriental, to whom reproduction is the most sublime manifestation of God's life, cannot see why one should be ashamed to speak anywhere in the world of the fruits of wedlock of a woman with child.'

G.R.

## CHRISTIAN SCIENCE.

Sir,

In the January issue of your paper there appears an article by the Rev. Canon Price, entitled 'Some Modern Cults,' in which he makes some assertions about Christian Science that are quite erroneous. Christian Science is not based on superstition, as he avers, it is absolutely free from it. There is nothing superstitious in declaring that God, Spirit, is All-in-all, and that the Universe, including man, is the spiritual manifestation of God. Christian Science states a correct premise about God, and draws a correct conclusion therefrom. It is true idealism, but is discerned only by those who are spiritually awake.

Our critic asserts that 'suggestion is the general name for the force engaged.' This statement alone reveals the fact that he does not understand the principle on which Christian Science is based, nor does he realize that the power utilized in it is the power of divine truth, that truth which Jesus Christ said would make men free. Christian Science has nothing in common with psycho-analysis, hypnotism, mesmerism, or any of the methods of the so-called carnal mind; suggestion does not enter into its practice.

With regard to Christian Science treatment, no formulas are used. Erroneous belief in the mind of the patient is destroyed by the truth in precisely the same way that a wrong belief that two and two make five would be destroyed by the understanding of the truth that two and two make four. Christian Science treatment, therefore, destroys erroneous mental belief, which is the cause of the physical discord.

Canon Price says 'Mrs. Eddy was an uneducated woman.' On the contrary, Mrs. Eddy when a child was exceptionally brilliant. She says herself in her book, *Retrospection and Introspection,* that her favourite

studies were natural philosophy, logic and moral science. Her brother Albert, a very brilliant graduate of Dartmouth College, gave her lessons in Hebrew, Greek and Latin. Her education, therefore, was well above the average of her day and generation.

To say that 'Christian Science concentrates on the body, which it denies,' is a mistake. The healing of the mind of sinful beliefs is the most important work of Christian Science.

CHARLES W. J. TENNANT,
*February 3rd*, 1923. *Committee of Publication.*

## THE HOLY BLOOD AND TRANSUBSTANTIATION.

SIR,

Mrs. Woods takes me to task for a confusion of thought in asking, of the Holy Blood preserved at Bruges, 'Is not the same Sacred Substance to be found on every altar throughout the world?'

The query was merely an illustration, in no way vital to my argument, but I do not think it is liable to the objection brought against it. The word substance was used advisedly—it is not contended that the 'accidents' are the same. As I understand the doctrine of Transubstantiation, it asserts that the *Substance* of the consecrated elements is the Body and Blood of Christ—the Body, as a Roman Catholic priest has explained to me, which was born at Bethlehem of the Virgin Mary—the same, therefore, as the *Substance* of the relic at Bruges.

Mrs. Woods denies the identity on the ground that what is offered in Communion is the glorified Body of our Lord. Metaphysical identity is a thorny topic, yet orthodox theology is consistent in asserting that our Lord's glorified Body is the same Body as that He wore on earth; if not, what has become of the latter? Nor is it easy to see how the gross charge which arouses indignation is to be refuted. On the resuscitation theory, which holds the field, there seems to be no escape from it. When our Lord pronounced the words, *Hoc est Corpus meum*, was He referring to this glorified Body as opposed to His natural Body—and was He so understood?

Moreover, if the glorified Body is not, by the doctrine of Transubstantiation, 'any tangible particle that can be preserved in a phial,' how does it come to pass that it can, nevertheless, be 'imprisoned' in a tabernacle?

CHARLES P. PRICE.

KILBRIDE RECTORY, BRAY.

## WILFRID BRINTON—A CORRECTION.

We acknowledge with thanks from M. D. Brinton the following particulars about Wilfrid Brinton, the author of the poem part of which was quoted in Mr. Mulliner's article on War Poetry. Wilfrid Brinton was not a doctor, but a lawyer. Educated at Westminster and Christ Church, he was called to the Bar in 1897. He never spared himself, and added to heavy legal work, and a Boys' Club, service in the Inns of Court and later in the 18th Middlesex Volunteers, being rejected on the score of age for the S.A. Campaign. We append a correct and complete version of his poem.—ED., *M.C.*

Jesus, Whose lot with us was cast,
Who saw it out, from first to last:
Patient and fearless, tender, true,
Carpenter, vagabond, felon, Jew:

Whose humorous eye took in each phase
Of full rich life this world displays,
Yet evermore kept fast in view
The far-off goal it leads us to:
Who, as your hour neared, did not fail—
The world's fate trembling in the scale—
With your half-hearted band to dine,
And chat across the bread and wine:
Then went out firm to face the end,
Alone, without a single friend:
Who felt, as your last words confessed,
Wrung from a proud unflinching breast
By hours of dull ignoble pain,
Your whole life's fight was fought in vain;
Would I could win and keep and feel
That heart of love, that spirit of steel.

I would not to thy bosom fly
To slink off till the storms go by.
If you are like the man you were
You'ld turn with scorn from such a prayer,
Unless from some poor workhouse crone,
Too toil-worn to do aught but moan.
Flog me and spur me, set me straight
At some vile job I fear and hate:
Some sickening round of long endeavour,
No light, no rest, no outlet ever:
All at a pace that must not slack,
Tho' heart would burst and sinews crack:
Fog in one's eyes, the brain a-swim,
A weight like lead in every limb,
And a raw pit that hurts like hell
Where once the light breath rose and fell:
Do you but keep me, hope or none,
Cheery and staunch till all is done,
And, at the last gasp, quick to lend
One effort more to serve a friend.

And when—for so I sometimes dream,—
I've swum the dark, the silent stream,
So cold, it takes the breath away,
That parts the dead world from the day,
And see upon the further strand
The lazy, listless angels stand,
And with their frank and fearless eyes
The comrades whom I most did prize:
Then, clean, unburdened, careless, cool,
I'll saunter up from that grim pool,
And join my friends: then you'll come by,
The Captain of our Company:
Call me out, look me up and down,
And pass me through without a frown,
With half a smile, but never a word—
And so I shall have met my Lord.

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# THE CHURCHMEN'S UNION

## NEWSLETTER

At a recent meeting of the Council of the Churchmen's Union it was resolved that a quarterly leaflet be published, containing news of the activities of the Branches and their members, and also extracts from the proceedings of the Council which it is desirable that members should know of; and that this leaflet be circulated loose in the *Modern Churchman* to all members entitled to receive the magazine, and also to associates, in the April, July, October, and January issues. The usefulness and interest of our *Newsletter* will of course depend upon what news is forthcoming.

In this connection it is important to urge upon members the importance of association. Difficulty is experienced in getting members to a meeting, who live far apart or in a widely-scattered area. The Herts Branch publishes a quarterly magazine for its members, called *The Informant,* and we cannot do better than quote what is said there on this very point: 'We think our members may take a legitimate pride in our Branch, because we have kept our flag flying in spite of the real and continuing difficulty that our members are not concentrated in one place, but are very widely scattered over the country. Just, however, as the Roman roads facilitated the spread of Christianity, so we hope the motor 'bus will serve the cause of liberal churchmanship in Herts.' That is well said; and many a man who shrinks from a bicycle ride of eight or ten miles, especially as the years advance, will not be deterred by the jolting of a motor 'bus over that distance of country roads in order to attend his Branch meeting. There is another difficulty that Branches have to face, and this is the multiplication of societies of all sorts and descriptions. People cannot always be attending meetings. They should, however, endeavour to attend with fair regularity meetings of the societies to which they decide to belong. A society, restricted it is true to clerical members, which is doing a good work and has a recognised place in most of our dioceses, is the Society of Sacred Study; and here, it may be observed, liberal churchmen have an effective means of stimulating as well as claiming the right of free enquiry in the portions of Biblical study and discussions which engage the attention of its members. It has been remarked that clergymen in the course of free and friendly debate are often prepared to accept liberal positions in theology, and support advanced views of Biblical criticism, to which they would shrink from publicly committing themselves for fear of incurring ecclesiastical criticism. It is not too much to say that there is hardly a district where a liberal churchman cannot make his influence felt, and will not find some one who *au fond* is in sympathy with him and what he stands for. This may be a means of liberal churchmen discovering themselves, and so bringing them together; and that, in its turn, may be a first step to forming a local branch of the Churchmen's Union, which is one of the most effective means of making its objects known and of gaining adherents.

## ANNUAL ELECTION OF COUNCIL MEMBERS.

According to the rules **ten** members of the Union must be elected to the Council at the Annual Meeting on June 16, 1922, to serve for three years. Any two members of the Union may nominate one or more candidates for election to the Council. Such nominations must reach the Secretary not later than May 1.

PHILIP H. BAGENAL,
10 CLIFFORD STREET, BOND STREET, W.1. *Hon. Secretary.*

## ANNUAL MEETING OF THE CHURCHMEN'S UNION.

At a meeting of the Council of the Churchmen's Union, held at the Church House on 24th February, it was decided that the Annual Meeting shall be held on Friday, 16th June. The Service and Meetings are aranged as follows :—

ANNUAL SERVICE.—11.30 a.m., in St. Andrew's Church, Ashley Place, Victoria Street, S.W. (by kind permission of the Vicar, the Rev. E. St. G. Schomberg). Preacher, the Rev. H. D. A. Major, B.D., Principal of Ripon Hall, Oxford.

BUSINESS MEETING.—3 p.m., at the Church House, Westminster, in the Hoare Memorial Hall (Great Smith Street entrance).

PUBLIC MEETING.—8 p.m., at the Church House, in the same Hall.

The programme and speakers at the Business and Public Meetings will be announced later.

## FORTHCOMING SERMONS AND ADDRESSES.

The Junior Section (Secretary, the Rev. G. V. W. Sibley, 41 Claremont Square, London, E.C.1) has arranged the following course of addresses. They will be delivered, by kind permission of the Rev. H. R. L. Sheppard, in St. Martin's-in-the-Fields, Trafalgar Square, on Fridays, at 1.25 p.m.

APRIL 28TH.—'The Progressive Character of Revelation': The Rev. H. D. A. Major, B.D. (Principal of Ripon Hall).

MAY 5TH.—'The Right to Re-state Doctrine': A. Clutton-Brock, Esq.

MAY 12TH.—'Co-operation between Christian Bodies': The Rev. C. W. Emmet, B.D. (Fellow of University College, Oxford).

MAY 19TH.—'The Historic Comprehensiveness of the Church': The Very Rev. H. Rashdall, D.D., D.Litt., F.B.A. (Dean of Carlisle).

Local members of the Churchmen's Union have arranged for the following series of addresses, intended for members of the University of Oxford, to be delivered at St. Peter's-in-the-East, by the kind permission of Dr. J. H. Skrine, at 8.30 p.m., on the Sundays named :—

MAY 7TH.—'What is Christianity?': The Very Rev. W. R. Inge, D.D., C.V.O., Dean of St. Paul's.

MAY 14TH.—'The Bible': The Rev. E. W. Barnes, Sc.D., F.R.S., Canon of Westminster.

MAY 21ST.—'The Incarnation': The Very Rev. Hastings Rashdall, D.D., D.Litt., F.B.A., Dean of Carlisle.

MAY 28TH.—'The Holy Spirit': The Rev. C. E. Raven, B.D., Rector of Bletchingley.

JUNE 4TH.—'The Church Catholic': The Rev. Hubert Handley, M.A., sometime Vicar of St. Thomas', Camden Town.

JUNE 11TH.—'The Kingdom of God': Cyril Norwood, D.Litt., Master of Marlborough.

## LONDON BRANCH.

(*Secretary*: PHILIP H. BAGENAL, Esq., O.B.E., 10 Clifford Street, Bond Street, London, W.1.)

The **London** Branch of the Union has been re-constituted, and all communications should be sent to the hon. secretary, Mr. Bagenal, at the above address. It is proposed to form groups in different parts of London for the purpose of study and interchange of views. If possible, arrangements will be made for these groups to meet once a quarter, when papers will be read, followed by a discussion.

The first of these meetings was held on the 17th March, by kind permission of the Rev. Dr. W. Stuart Macgowan, at the Bishop Stanton Memorial Chapel, Holy Trinity Church, Kingsway. The Rev. E. St. G. Schomberg first explained what was being done in order to re-organise the London Branch. London presents a very wide field; and though it is certain that there are many church people scattered throughout this large area, who are entirely in sympathy with the objects and aims of the Churchmen's Union, the difficulty is to establish centres where such people can conveniently meet at stated times for the purpose of discussion. There followed an illuminating and suggestive address on the terms of the E.C.U. petition to Convocation; and then Mrs. Brock gave a spirited account of her experiences at a ruridecanal meeting at Hampstead, when a vigorous attack was made on the Churchmen's Union. She told how she attempted to explain the rationale of the liberal movement within the Church, but was denied a hearing. At a second meeting, however, Mrs. Brock was listened to. She again intervened, and claimed the right of the laity freely to discuss questions which were vital to religion; and on this occasion she was shown much sympathy for her pertinacity, no less than for the reasonable way in which she stated her case.

In closing the meeting, the chairman, Dr. Macgowan, expressed his pleasure at having the London Branch meeting in his church, which, he added, would always be at the service of the Churchmen's Union. He also said he should be glad after Lent to offer the pulpit of his church for a course of sermons on the work of the Union, and its desire to re-state the doctrines and formulas of the Church in terms of modern thought.

We regret to have to record the sudden death, since the above meeting, of Miss Hill, who has done so much to keep the London Branch going. She was an old friend of Bishop Boyd Carpenter, and a devoted supporter of Ripon Hall.

## HERTS BRANCH.

(*Secretary*: Mr. H. F. WALKER, 29, Beaconsfield Road, St. Alban's.)

The **Herts** Branch met on the 10th February at the invitation of Mr. and Mrs. E. F. W. Hieatt. The Rev. H. J. Trueman, of Harpenden, presided, and there was a good attendance. Mr. Trueman was re-elected chairman of the Branch, and Mr. E. F. W. Hieatt and Mr. H. F. Walker were re-elected as treasurer and secretary respectively. Before the subject of discussion was introduced the following resolution was unanimously passed, on the proposal of the Rev. W. Fairlie Clarke, seconded by the Rev. F. N. Scott: 'This meeting of the Herts Branch of the Churchmen's Union expresses its sympathy with the Rev. H. D. A. Major in the inconvenience to which he has been put by the recent charge of heresy; rejoices immensely in the outcome of the controversy; and desires to congratulate him personally upon being the direct cause of

such a complete vindication of the principles for which the Churchmen's Union stands.' The Rev. J. Worsley Boden, of Barnet, then read his paper on 'Church and State in England: can we justify Establishment?' Mr. Boden's paper was an able statement of the case for establishment as it is understood in England, and was followed by an interesting discussion, in the course of which the effect of the Enabling Act was examined.

Besides publishing a quarterly magazine, this Branch arranges for the publication of accounts of its meetings, and of the papers read and discussed at them, in the local press, and a short summary of a meeting, held in October last, which was memorable for its large attendance, appeared in the pages of the *St. Alban's Diocesan Gazette*.

Mention should also be also be made of a paper on 'Modernism,' which Canon Papillon contributed to the *Herts Advertiser* of the 31st December. He acknowledged his indebtedness to an article by Mr. Cohu, which appeared in the *Modern Churchman* of November last, and to a collection of extracts from the writings and speeches of representative Modernists.

In this connection we would draw attention to Mr. Bagenal's full account of the origin and progress of the Churchmen's Union, in the January *Hibbert Journal*. This might well be published in pamphlet form for the use of members of the Union.

## SOUTH ESSEX BRANCH.

(*Secretary*: The Rev. W. M. MANTHORP, 10, Queen's Road, Springfield, Chelmsford.)

The **South Essex** Branch lapsed during the war, but the old members were called to a meeting, which was held in September of last year, for the purpose of reviving the Branch. The Rev. E. St. G. Schomberg was invited to address the meeting, and after an interesting discussion it was decided to hold quarterly meetings. Mr. Champion Russell was elected chairman, and the Rev. M. W. Manthorp consented to act temporarily as secretary. Dr. Glover's *The Jesus of History* was chosen for study.

A meeting of the newly-formed branch was held on December 10th, at which the Rev. A. W. Leyland opened a discussion on Chapters II and III of Dr. Glover's book.

## BRISTOL BRANCH.

(*Secretary*: Miss ALICE GARDNER, 8 Canynge Road, Clifton, Bristol.)

A meeting of the **Bristol** Branch, to which members had been asked to bring friends, was held by kind invitation of Mr. and Mrs. Meade-King at their house in Clifton, on the 4th November. The President, the Rev. John Gamble, Vicar of Leigh Woods, read a paper, by special request, on some of the topics discussed at the Cambridge Conference. He dwelt chiefly on the subjects of the papers read by Dean Rashdall and Professor Bethune-Baker. An interesting discussion followed.

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The editor of the *Churchmen's Union Newsletter* will be obliged if the Branch Secretaries will kindly send him an abstract of meetings, and any other communication of general interest, for publication in the *Newsletter*, not later than 24th June next, to the following address:—

Rev. F. G. GIVEN-WILSON,
Dedham Vicarage,
Colchester.

The Index to the 1921—1922 *Modern Churchman* will be enclosed in the May issue.